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GOOD NEWS FOR RUSSIA

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SWEDISH DAY, JUNE 24TH, AT THE FIRST GENERAL CONFERENCE FOR THE EVANGELIZATION OF RUSSIA, MOODY TABERNACLE, CHICAGO

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GOOD NEWS FOR RUSSIA

A Series of Addresses Delivered at the First General Conference for the Evangelization of Russia, at the Moody Tabernacle, Chicago, June 24th to 28th, 1918

Edited by

REV. JESSE W. BROOKS, PH. D.

Chairman, Russian Conference; Secretary and Superintendent, Chicago Tract Society; Ex-President, Union Missionary Training Institute, New York.

Chicago

THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION

826 North La Salle Street

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TO THE THOUSANDS

OF MISSIONARY VOLUNTEERS OF ENGLISH SPEECH, AND THE HANDFUL OF CONVERTED RUSSIAN IMMIGRANTS IN AMERICA,

TO EACH OF WHOM
IS COMMITTED THE RESPONSIBILITY
OF INVESTING A LIFE,

THIS VOLUME,

PRESENTING THE CLAIMS OF A COUNTRY,

THE GREATEST IN EXTENT AND OPPORTUNITY
OF ALL NATIONS,

UNTIL NOW CLOSED TO THE GOSPEL MESSAGE,

AND WITH A POPULATION
APPROXIMATELY DOUBLE
THAT OF THE ENTIRE UNITED STATES OF AMERICA,

WITH FAITH, HOPE AND LOVE,

THIS VOLUME IS DEDICATED

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PROSTRATE RUSSIA

By Ernest A. Bell

God, the all-merciful, Russia lies bleeding,
Stabbed by her traitors and mangled by foes.
Hear, as we bend before Thee interceding,
Look on her agonies, pity her woes.

Send forth Thy Word, that shall bring to the nations
Healing for misery, hope for despair.
Lowly we utter our hearts' supplications,
Trembling we offer our penitent prayer.

Give them defense, who were Europe's defenders—
Beating the Tartar aback from Thy fold,
Battling for faith and for freedom contenders—
Recompense now for their heroes of old.

Thou wilt not answer our plea with rejection:
"Ask what ye will; what ye ask shall be done."
Give to her, chastened and saved, resurrection.
Father, grant This in the name of Thy Son.

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REV. JESSE W. BROOKS, Ph. D.
Chairman First General Conference for the Evangelization of Russia

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REV. E. Y. WOOLLEY

Associate Pastor of the Moody Church, and newly-elected Chairman of the Alliance for the Evangelization of Russia

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FOREWORD

THIS volume presents to the reader a remarkable series of addresses bearing upon one of the most important themes engaging the attention of thoughtful Christian men of our day.

A great interdenominational and international conference; in the call for which more than a hundred evangelical leaders, representing all branches of Protestant Christianity, united; was in session at the Moody Tabernacle, Chicago, from June 24th to June 28th, 1918.

The theme, "For the Evangelization of Russia," was in itself an appeal both timely and popular. Over the conference platform was displayed conspicuously,

"LET US STAND BY RUSSIA IN THIS HER HOUR OF NEED,"

the ringing message of our great American President, Woodrow Wilson.

The conference program was arranged to be at once informing and inspiring,—to inform the people regarding a great subject, and to inspire them for the accomplishment of a great task.

These addresses by representatives of four great nations, two on either side the Atlantic, are given for the most part as they were stenographically reported. While each speaker was free in the presentation of his subject and there was no effort to harmonize or unify the messages, still there were three matters about which all seemed in perfect accord. These were: (1) the greatness of the present opportunity in Russia, with its doors open and its hundred eighty-two million people waiting for the Gospel; (2) the necessity of taking up the work at once, or the danger of delay; and (3) the desirability, so far as possible, of conducting the work in Russia upon such a broad evangelical basis as not unduly to exhibit to the new Russia the denominational differences which have existed in our evangelical work in America.

It is hoped that these messages, some of which were listened to by thousands when originally delivered, will in printed form reach other thousands, and thus that those interested in the evangelizaton of Russia will soon be numbered by the hundreds of thousands and millions throughout Christendom.

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If this little volume shall prove instrumental in awakening, or in deepening, popular interest among English-speaking people in the matter of evangelizing Russia's millions, the editor and the splendid body of speakers and teachers, associated with him in its preparation, will feel richly repaid for their labor of love. In these days of unparalleled opportunity let us stand by Russia with our prayers.

THE EDITOR.

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THE MANIFESTO CALLING THE CONFERENCE

WORLD CRISIS FOR MISSIONS IN RUSSIA

A CALL FOR PRAYER AND CONFERENCE ON BEHALF OF RUSSIA'S MILLIONS
AT THE
MOODY TABERNACLE, CHICAGO, JUNE 24TH TO JUNE 28TH, 1918

To the Lord's People Everywhere:

The Revolution in Russia has resulted in throwing open to the Gospel the largest country, with its largest population of white people in the world. There are 182,000,000 people in Russia, and yet there are not as many evangelical workers there as in the city of Chicago alone. Many are eagerly waiting for the Gospel. When recently one of the leaders of the "Dom Evangelia" mission in Petrograd, immediately after returning from Siberia, went with his choir and workers to the large square directly in front of the Winter Palace, and conducted for the first time in the existence of that city an open-air Gospel service, large numbers of men and women assembled. After the message was delivered the people turned to the preacher and said: "Where have you been so long? Why did you not tell us this before?" "I was in Siberia," was the reply.

Unparalleled Opportunity

Never since the beginning of Christianity has such an immense population of our own white people become accessible to missionary enterprise. Our evangelization plan must embrace not only the hundred million native Russians, but also the six million Jews, the twenty million Poles, the thirty million Ukrainians, millions of Mohammedans (Tartars, Kurds, Kirghiz, etc.), Armenians, Roumanians and Greeks, and besides these the Bulgarians, Servians, Croatians, Montenegrins and other related Slavonic peoples.

The propaganda of atheism and materialism is already assuming awful proportions. There is no time to lose. The Greek Orthodox Church is rapidly losing its grip upon the hearts of the people, and before long large masses of simple, religiously-inclined Russians may be led astray into complete infidelity. Millions of the people are looking for something different. What is it to be? atheism, or the gospel? If the latter, then, because of existing conditions in Europe, *America must assume chief responsibility* for meeting the need, else this greatest missionary opportunity of the centuries may be turned into the most abysmal failure.

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The greatest immediate need is the printing and circulating of at least a million copies of the Russian Bible, three million copies of the New Testament and a large supply of the very best Russian evangelical literature. Then several hundred evangelists, colporteurs and Christian workers must be trained and equipped for service in Russia. Already one hundred Russians in America have offered themselves for soul-saving service in their native land and are now in training, and there are also hundreds of converted and educated men in Russia who have suffered for their faith and who now need to be rallied and encouraged.

A Vital Factor

As a very vital factor in the realization of a comprehensive evangelization plan for Russia we must immediately undertake the thorough evangelization of the Russian and other Slavonic people in our own country and Canada, in order that they in great numbers, being converted and trained here, may return to their native lands fully equipped for effective service. Last, but not least, the united prayers of God's people everywhere must be offered up in behalf of these long neglected multitudes.

We feel that the time has now come for the assembling of evangelical leaders and those whose hearts are moved for a general meeting of prayer and conference. God seems to be leading very definitely in this direction. Accordingly, we, the undersigned, send out this invitation to all who are stirred by the Spirit of God to assemble for the FIRST GENERAL CONFERENCE IN BEHALF OF THE EVANGELIZATION OF RUSSIA to be held from June 24th to June 28th, 1918, in the city of Chicago, at the Moody Tabernacle, corner North Avenue and North Clark Street.

A choir of about fifty students from the Russian Bible Institute of Philadelphia are expected to be present to sing their beautiful Russian hymns during conference week. Russian-speaking and other Slavonic evangelists and missionary workers of the Chicago Tract Society will also give their aid.

Ministers and friends who find it impossible to attend, but who are moved to have some part in this work, are urged to arrange special prayer services during the conference week, and all evangelical ministers are requested to preach special missionary sermons on "Russian Mission Sunday," June 23rd. Material of interest in connection with the evangelization of Russia, will be sent to ministers, Sunday-school superintendents and Bible class leaders upon application.

Any friends unable to attend, but whose hearts are stirred to take some financial part in this work, can send their gifts to Mr. A M. Johnson (President of the National Life Insurance Co. of the U. S. A.), and Treasurer of the conference, 29 S. La Salle St., Chicago, Ill.

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All inquiries and communications regarding the conference should be addressed to Rev. Jesse W. Brooks (Superintendent of the Chicago Tract Society), chairman conference Executive Committee, 440 S. Dearborn St., Chicago, Illinois.

Those Who Signed

Among the well known evangelical leaders who signed this manifesto calling the conference were the following:

J. WILBUR CHAPMAN. Ex-Moderator of the Presbyterian General Assembly.

W. H. GRIFFITH THOMAS, Toronto, Canada.

C. I. SCOFIELD, Philadelphia, Editor, *Scofield Reference Bible.*

FRANCIS E. CLARK, President, World's Christian Endeavor Union, Boston.

CORTLAND MYERS, Pastor, Tremont Temple, Boston.

CHARLES GALLAUDET TRUMBULL, Editor, *Sunday School Times*, Philadelphia.

GEORGE H. SANDISON, Editor, *Christian Herald*, New York City.

DELAVAN L. PIERSON, Editor, *Missionary Review of the World*, New York.

WILLIAM I. CHAMBERLAIN, Sec'y, Board Foreign Missions, Reformed Church in America, and Chairman, Foreign Missions Commission of Federal Council, Churches of Christ in America.

PAUL RADER, Pastor, Moody Church, Chicago.

WILLIAM I. HAVEN, Corresponding Sec'y, American Bible Society, New York.

D. M. STEARNS, Pastor, Reformed Episcopal Church of Atonement, Germantown, Philadelphia.

CHARLES A. BLANCHARD, President, Wheaton College, Wheaton, Ill.

JOHN F. CARSON, Pastor, Central Presbyterian Church, Brooklyn, N. Y.

R. A. TORREY, Dean, Bible Institute, Los Angeles, Cal.

CHARLES L. HUSTON, Coatesville, Pa.

JOSEPH M. STEELE, Philadelphia.

LYMAN STEWART, President, Bible Institute, Los Angeles, Cal.

W. A. HARBISON, Pittsburgh, Pa.

A. M. JOHNSON, President, National Insurance Company U. S. A., Chicago.

W. H. RIDGEWAY, Coatesville, Pa.

S. D. GORDON, New York.

W. B. RILEY, Pastor, First Baptist Church, Minneapolis, Minn.

AUSTIN K. DE BLOIS, Pastor, First Baptist Church, Boston.

WILLIAM R. WEDDERSPOON, Pastor, St. James M. E. Church, Chicago.

THOMAS E. STEPHENS, Director, Great Commission Prayer League, Chicago.

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A. Z. CONRAD, Pastor, Park Street Congregational Church, Boston.

S. B. ROHOLD, Pastor, Christian Synagogue, Toronto, and President Hebrew Christian Alliance of America.

GUSTAF F. JOHNSON, Pastor, Swedish Tabernacle, Minneapolis, Minn.

H. W. FROST, of the China Inland Mission, Germantown, Philadelphia.

ROBERT M. RUSSELL, Ex-Moderator, United Presbyterian General Assembly, Chicago.

ROBERT C. MCQUILKEN, Cor. Sec'y, Victorious Life Conference, Philadelphia.

J. FRANK NORRIS, Pastor, First Baptist Church, Fort Worth, Texas.

DON O. SHELTON, President, National Bible Institute, New York.

HUGH R. MONRO, Vice-President, Niagara Lithograph Company, and Chairman, Gospel Committee for Work among War-prisoners, New York.

N. F. HOLJER, for forty years Missionary in Russia, and Deputy, Pan-Russian Evangelical Committee, Chicago.

WILLIAM FETLER, President, Russian Bible and Educational Institute, Philadelphia.

JESSE W. BROOKS, Superintendent, Chicago Tract Society, Chicago.

M. M. AIJIAN, Pastor, Armenian Evang. Church, Detroit, Mich.

NORMAN H. CAMP, Evangelist and Bible Teacher, Chicago.

A. E. THOMPSON, Pastor, American Church, Jerusalem, and Chairman, Palestine Mission of the C. and M. A.

CHARLES B. ALTHOFF, Pastor, Lorimer Memorial Baptist Church, Chicago.

LARS GELIN, of the Swedish Mission, Chicago.

PAUL RILEY ALLEN, Pastor, North Shore Congregational Church, Chicago.

ELMER F. KRAUSS, President, Theological Seminary, Evangelical Lutheran Church, Chicago.

W. O. RUSTON, Stated Clerk, Iowa Presbyterian Synod, and Dean, Dubuque College.

H. J. KUIPER, Pastor, Second Christian Reformed Church, Englewood, Chicago.

J. A. MACKENZIE, of College Church, Wheaton, Ill.

WILLIAM HOLLOWAY MAIN, Pastor, First Baptist Church, Chicago.

JAMES A. BURHANS, of Burhans and Ellinwood, Chicago.

HON. MATTHEW MILLS, Chicago.

JOHN LAMAR, Pastor, Bethany Reformed Church, Chicago.

EDWARD F. WILLIAMS, Pres., Chicago Tract Society.

EDWIN A. ADAMS, V.-Pres., Chicago Tract Society.

GEORGE L. ROBINSON, Prof., McCormick Theological Seminary, Chicago.

GUSTAV EDVARDS, Director, Swedish Course, Moody Bible Institute, Chicago.

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P. W. PHILPOTT, Pastor, Gospel Tabernacle, Hamilton, Ont.

R. B. HAINES, JR., Sec'y American Branch, Scripture Gift Mission, Philadelphia.

GEORGE WILLIAM CARTER, Gen. Sec., New York Bible Society.

ARVID GORDH, Pastor, First Swedish Baptist Church, New York.

N. B. GRUBB, Bishop, First Mennonite Church, Philadelphia.

A. J. RAMSEY, Dean, Union Missionary Training Institute, Brooklyn, N. Y.

JOSHUA ODEN, Irving Park Swedish Lutheran Church, Chicago.

OTTO HOGFELD, Editor, *Mission Friend*, Chicago.

ELOF K. JONSON, Pastor, Swed. Ev. Luth'n Ebenezer Church, Chicago.

R. J. MILLER, Editor, United Presb. S. S. Publications, Pittsburgh.

HARRY LINDBLOM, Pastor, Lakeview Swed. Free Church, Chicago.

ERIC OLSON, Missionary Evangelist, Chicago.

GEORGE W. TAFT, Dean, Northern Baptist Theological Seminary, Chicago.

HARRIS H. GREGG, Winnipeg, Manitoba, Canada.

WM. A. DUMONT, Pastor, First Ref'd Ch., Coxsackie, N. Y.

JOHN Y. EWART, Pastor, Presb. Ch., Colorado Springs, Colo.

ADOLPH LYDELL, one time Missionary in Russia, Chicago.

WILLIAM S. DODD, formerly of Konia, Asia Minor. Montclair, N. J.

DON S. COLT, Madison Square M. E. Church, Baltimore, Md.

H. W. LOHRENZ, Hillsboro, Kans.

JOHN R. DAVIES, Bethlehem Presbyterian Church, Philadelphia, Pa.

HUGH H. BELL, San Francisco Theological Seminary, San Anselmo, Cal.

REV. AUGUST DELBON, Pastor, Swedish Mission Church, Turlock, Cal.

E. AUG. SKOGSBERGH, Pastor emeritus, Swedish Tabernacle, Minneapolis, Minn.

J. I. LANDSMAN, London, England.

DAVID MACNAUGHTON, Chicago.

JULIUS ROHRBACH, Chicago.

R. V. BINGHAM, Editor, *Evangelical Christian*, Toronto, Canada.

DANIEL HOFFMAN MARTIN, Pastor, Fort Washington Presb. Church, New York City.

JOSEPH M. STEELE, Philadelphia.

DAVID NYVALL, President, North Park College, Chicago.

A. W. ROFFE, Toronto, Canada.

JAMES F. RIGGS, JR., Associate Pastor, Lafayette Avenue Presb. Church, Brooklyn, N. Y.

A. DEWITT MASON, Brooklyn, N. Y.

FLOYD W. TOMKINS, Pastor, Church of the Holy Trinity, Philadelphia.

F. W. TROY, Pastor, Sumner Ave. Baptist Church, Brooklyn, N. Y.

E. A. HALLEEN, Pres. Swed. Free Church of America, Rockford, Ill.

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E. Y. Woolley, Associate Pastor, Moody Church, Chicago.

V. J. Vita, representing Immanuel Bohemian Baptist Church, Chicago.

John J. Franz, Representing Mennonite Churches, Chicago.

Olof Hedeen, Pastor, Englewood Swedish Baptist Church, Chicago.

A. T. Frykman, Pastor, Swedish Evang. Mission Church, Jamestown, N. Y.

M. A. de Sherbinin, Chicago Tract Society, Chicago.

A. B. Winchester, Pastor, Knox Presbyterian Church, Toronto.

Oscar W. Carlson, Pastor, Swedish Cong'l Temple, Chicago.

G. K. Stark, Pastor, Swed. Evang'l Lutheran Church, Minneapolis, Minn.

Olof L. Bruce, Minneapolis, Minn.

A. C. Gaebelein, Editor, *Our Hope*, New York City.

A. C. Dixon, Pastor, Metropolitan Tabernacle, London, Eng.

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PROGRAM

OF THE FIRST GENERAL CONFERENCE FOR THE EVANGELIZATION OF RUSSIA

At the Moody Tabernacle, North Avenue and North Clark Street, Chicago

June 24th to June 28th, 1918

Chairman Conference Executive Committee:
Rev. Jesse W. Brooks, 440 South Dearborn Street.
Chairman Entertainment Committee:
Rev. E. Y. Woolley, at the Moody Church.
Chairman Committee on Russian and Slavonic Service:
Dr. V. J. Vita.
Chairman Committee on Swedish Night Service:
Rev. Harry Lindblom.
Chairman Finance Committee and Treasurer:
Mr. A. M. Johnson, President National Life Insurance Co., U. S. A., 29 South La Salle Street.

MONDAY, JUNE 24TH—SWEDISH DAY

7:30 P. M.—Rev. Harry Lindblom, Presiding.
Music by Swedish Choirs under direction Mr. A. L. Hvassman.
Scripture Reading, Dr. G. E. Gordon.
Brief Words of Greeting by Rev. Jesse W. Brooks, on behalf of the Conference Committee, and by Rev. E. Y. Woolley, on behalf of the Moody Church.
Address, Rev. Th. Brodin.
Address, Rev. E. K. Jonson.
Address, Rev. Gustaf F. Johnson, of Minneapolis.

TUESDAY, JUNE 25TH

Service of Prayer and Intercession in Behalf of Russia's Millions.
9:00 A. M.—Mr. Thomas E. Stephens, (Director, Great Commission Prayer League,) Leader.
10:00 A. M.—Rev. A. B. Winchester, of Toronto, Leader.
11:00 A. M.—Rev. Gustaf F. Johnson, Leader.

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Program

2:30 P. M.—Address by Rev. William Fetler, President, Russian Bible Institute of Philadelphia.

3:15 P. M.—"Russia's People and their Neighbors," Prof. M. A. de Sherbinin, of the Chicago Tract Society.

4:30 P. M.—"Why Must America Take Leadership in Evangelizing Russia?" Rev. [illegible] President David Nyvall, of North Park College.

7:30 P. M.

[illegible] W.—"Great Opportunity in Present World Conditions," Rev. Gustaf F. Johnson.

"The Inspiring Vision of a Regenerated Russia," Rev. A. B. Winchester.

WEDNESDAY, JUNE 26TH

9:00 A. M.—Inspirational Hour, Address by Rev. A. B. Winchester.

10:00 A. M.—"The Bogoiskateli, or Seekers after God in Russia," Rev. I. V. Neprash, Dean Russian Bible Institute of Philadelphia.

11:00 A. M.—"What Has Been Done to Evangelize Russia," Rev. Charles A. Blanchard, President of Wheaton College.

2:30 P. M.—"What Is Done for These People and Their Neighbors Now in America," Rev. Jesse W. Brooks, Superintendent of the Chicago Tract Society, presiding.

(a) The Poles from Russia, Mr. Constantine Antoszewski, of Chicago.
(b) The Poles from Austria, Rev. Paul Kozielek, of Detroit.
(c) The Bulgarians, Mr. Andrew Todoroff, of Chicago.
(d) The Bohemians, Rev. Vaclav Hlavaty, of Cedar Rapids.
(e) The Greeks, Rev. C. T. Papadopoulos, of Chicago.
(f) The Armenians, Rev. M. M. Aijian, of Detroit.

7:30 P. M.—Scripture reading and prayer, Rev. H. A. Berlis, of Toronto.

Statement regarding organization and reading of message of greeting to the President of the United States, the Chairman.

"A Great Missionary Program for Russia," Rev. William Fetler.

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THURSDAY, JUNE 27TH

9:00 A. M.—"The Holy Spirit in Missions," Rev. William Fetler.
10:00 A. M.—"A Plea for the Six Million Jews in Russia," Rev. S. B. Rohold, of Toronto, President of the Hebrew Christian Alliance of America.
11:00 A. M.—"The Russian Orthodox Church," Rev. Dr. Robert M. Russell.

2:30 P. M.—"Forty Years in Russia," Rev. N. F. Hoijer, Deputy Pan-Russian Evangelical Committee.
3:30 P. M.—Open Conference.

7:30 P. M.—Scripture reading and prayer by Rev. L. E. Ost, Missionary to Alaska.
"Among Mohammedans and Kurds at Ararat," Rev. N. F. Hoijer.
"America's Opportunity in Russia," Rev. James M. Gray, Dean of the Moody Bible Institute.
"A Concerted Movement for Russia's Evangelization," Rev. William R. Wedderspoon, Pastor St. James M. E. Church, Chicago.
Closing Prayer, by Mr. J. Alex. MacKenzie of Wheaton College Church.

FRIDAY, JUNE 28TH

9:00 A. M.—"Prophecy and Present Day Events," Rev. Robert M. Russell.
10:00 A. M.—A Symposium—"The Practicability of Reaching the Russian and Slavonic Peoples of Europe Through Their Brothers Now in the United States and Canada."
2:30 P. M.—Prayer, by Rev. John W. Elliott of Chicago.
"The Bible, Prophecy and the War," Dr. James M. Gray.
The Consideration of the Russian Greek Church, Brief Addresses and Testimonies by Rev. Elias Newman of the Chicago Hebrew Mission; Rev. Henry Singer, of Toronto, and others.
Closing prayer by Rev. Julius Rohrbach, formerly of Berlin, Germany, now of Chicago.

7:30 P. M.—Meeting of the Slavonic People of Chicago.
Music by the Tabernacle Choir and the Russian Bible Institute Choir.

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Program.

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Address

Bib[illegible]ess, Rev. E. Y. Woolley of the Moody Church.

6 P. M. Short addresses in Russian and other Slavonic languages. Mr. Constantine Antoszewski, Prof. M. A. de Sherbinin, Prof. J. J. Vince, Rev. V. Hlad, Rev. I. V. Neprash, Dr. V. J. Vita.

Closing address by Rev. William Fetler of Philadelphia.

Throughout the Conference music was furnished by the choir of the Russian Bible Institute of Philadelphia, and general assistance was rendered by the missionaries of the Chicago Tract Society.

On Wednesday, and again on Friday evening, the Moody Church Choir of three hundred voices, Mr. Arthur W. McKee, leader, and the Moody Church Band, led by Mr. R. J. Oliver, furnished the music.

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THE OPENING SERVICE

THE opening service of the great conference, occurring on Swedish Day, was appropriately given over to the Swedish churches of Chicago. Inasmuch as the churches of Sweden were the first to send missionaries to Russia, their great neighbor land on the east, it seemed fitting to the Committee that the Swedish churches of Chicago should have first opportunity of expressing their interest in Russia's evangelization.

The Tabernacle was packed almost to its full capacity (there were between four and five thousand present), when Rev. Harry Lindblom, acting as chairman of this meeting, arose and announced the hymn, "A Mighty Fortress is Our God." One of the Swedish periodicals of Chicago commented as follows: "This powerful old hymn resounded in the Tabernacle as if it were sung at a mass meeting in Dalarne Province in Sweden." Dr. G. E. Gordon, representing the Methodists, read the tenth chapter of Romans, after which a united choir, under the leadership of A. L. Hvassman, sang.

After short addresses by Rev. Jesse W. Brooks, Chairman of the Conference Executive Committee, and Rev. E. Y. Woolley, representing the Moody Church, Rev. C. Theo. Brodin, of the Edgewater Baptist Church, gave a powerful missionary address. He said that God was now mobilizing His armies for work in Russia. We must keep the fires burning at home. The message which we carry is one of urgency for it is a greeting of grace and peace.

The next speaker was Rev. Elof K. Jonson, of Ebenezer Lutheran Church. He urged that we should make our attack upon Russia not after the manner of Charles XII, but in the power of the Holy Spirit in order to bring salvation to the people. He said: "The Russian students from Philadelphia have won my heart with their simplicity and sincerity." He also eulogized the work in which the Rev. N. F. Hoijer has been engaged for nearly forty years in Russia. He held up the love of Christ as the great constraining power, according to the testimony of Paul, and urged: "If the love of Christ has become the ruling factor in our hearts, then Paul's testimony is our testimony also. God grant that it may be! We have the power of Christ at our disposal. He has commanded us and also given us the promise of success. Let us not be doubtful in the face of the great task, for He is with us alway. Russia is the highway of the nations. Her people must have the Gospel, for their hearts are open and yearning for it. They will be of inestimable value, in the future to the cause of Christ, if we heed their present cry. Oh, if every Christian in this land of privilege would awake and work and pray for the salvation

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of those many millions! All the powers of evil are gathering their forces of superstition, ignorance, false doctrine, and infidelity to overcome the people. They are fiercely astir and they are not counting the cost. What a shame, if we should sluggishly allow this golden opportunity to pass! Ours would be the full responsibility of unspeakable loss to the kingdom of God. That no such calamity may occur, let us earnestly hope and pray! Let us remember in our prayers the good leaders of this great movement, that they may be filled with courage and the sure hope of accomplishing the great work; and may the work be enlarged both in numbers and in the intensity of true missionary spirit!"

The last speaker was the Rev. Gust. F. Johnson, of Minneapolis. He captured the audience from the very beginning with one of those eloquent and convincing speeches which have given him his great reputation. His theme was "Will a Man Rob God?" (Mal. 3:8).

During the meeting the student choir of the Russian Bible Institute sang under the leadership of their president, Pastor William Fetler. The Rev. N. F. Hoijer offered the closing prayer and dismissed the mid-summer day congregation with the benediction.

The Swedish Standard of Chicago, speaking of this meeting, said: "It was an imposing scene to witness such numbers of Swedish people gathered together with the one purpose, the evangelization of Russia, for which a warm interest is now manifest in our country among all evangelical churches."

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BRIEF WORD OF GREETING BY THE CHAIRMAN

REV. JESSE W. BROOKS

THIS meeting tonight is in itself a great answer to prayer. We call this "The First General Conference for the Evangelization of Russia," but this is not the first effort that has been made to have such a conference.

Away back in 1884, in the city of Petrograd, a similar conference was called by two Russian noblemen. A large number of people assembled. Different denominations were represented, just as they are here tonight. At least three or four different countries were represented, just as they are here tonight. There were at least two missionaries present at that first conference in Petrograd, who are to be with us now in our Chicago conference. And those early leaders were stirred with the same high purpose, the same ideals of service, that stir us.

But suddenly the Russian spies were at work. The powers of both Church and State combined, and the conference was ended abruptly. Its leaders were arrested, some were imprisoned and some exiled. And then for a quarter of a century, among the innumerable exiles to Siberia, there were more than a thousand, we are told, who had committed no other crime than that of attempting to proclaim to the people the unsearchable riches of the Gospel of Christ.

But old things have passed away. We are living, thank God, in a land of liberty and this liberty is something which we want to share with the people of Russia. President Wilson wants to share political liberty with the people of Russia and we as American Christians want to share spiritual liberty with them; and it is fitting that now, in 1918, we should be gathered, not in the capital city of Russia, but in this greatest Russian and Slavonic city of America, and that we should be gathered here to dedicate ourselves to the work of giving the Gospel to our unfortunate brothers across the sea.

An Appeal for Unity

I have referred to the conference of 1884 that was called in Petrograd, and in opening this conference in Chicago I want to reiterate, and make our own, the appeal of that early conference, in the very words of the leaders of that conference: "Remember, brethren, that Christ died that He might gather in one the children of God who are

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scattered abroad and present them as one flock with one Shepherd. May the Lord gather us around Him; to teach us to work in the unity of the Spirit and the bond of peace for better understanding and for unity of all evangelical churches in Russia, in love and in peace, in order to form one Russian evangelical free church."

This conference is exceedingly composite. Great interests are at stake. May there be a great spirit of loyalty to our Lord and a great spirit of forbearance and love among the brethren.

In behalf of the Committee I bid you all hearty welcome. Bring your friends! So far as possible, attend every session! Our names may soon be forgotten, but the work we are to do here, nay, the work *that God is to do* in this conference, will be remembered for all time to come.

It is peculiarly fitting that this, our first session, should be given over to you, brethren, of the Swedish churches. We welcome you as our leaders. You have done the pioneer work in evangelizing Russia, and it is only fair that we should ask you to take the lead and to teach us in the matter of planning, and in the matter of giving, as we enter upon our great undertaking. And now, in humble dependence upon our Great Commander, we look up, and "Unto Him that is able to keep us from stumbling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen."

NOTE. Rev. Paul Rader was unexpectedly and unavoidably prevented from attending the conference. His place was filled, however, by the Rev. E. Y. Woolley, Associate Pastor, who also gave warm words of welcome, and extended heartiest greetings to the conference, in behalf of the Moody Church.

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THE PRAYER LEAGUE AND THE CONFERENCE

THE opening hour on Tuesday morning was conducted by Mr. Thomas E. Stephens, of the Great Commission Prayer League. A half hour before the time to begin those present went to their knees and remained prostrate before God until within ten minutes of the close of the hour. There were about one hundred present during this time of intercession. Mr. Stephens said: "It will be a memorable hour in the history of Russia if we pray as the Holy Ghost would have us pray. The souls of 182,000,000 people hang, to a large extent, in the balance, depending in part on the prayers of this hour." The League used the following blackboard diagram, conspicuously exhibited on the platform, to show the need of prayer:

"Draw Nigh to God"—in Behalf of Russia

"Look" (John 4: 35)	**"Pray"** (Luke 10: 2)
"The Jew first"—one Jew in every two in the world is in Russia. "And also the Greek"—75,000,000 Greek Catholics in Russia. One person in every nine in the world is in Russia: Of whom— 7,000,000 are in Siberia. 75,000,000 are Greek Catholics. 12,000,000 are Roman Catholics. 14,000,000 are Mohammedans. Only 4,500,000 are Protestants.	1. For this Conference, that the Holy Spirit may fill every speaker and hearer. 2. For the 182,000,000 people of Russia. 3. For the 1,500,000 Russians in the United States. 4. For Pastor Fetler's work in Philadelphia and Russia. 5. For Dr. Brooks' work among the 30,000 Russians in Chicago. 6. For the fifty Russian students who are with us from Philadelphia.

It would be dishonoring to God if we should overlook this quiet but very important part of the conference program. Mr. Stephens recalled the following incident in connection with the experience of the founder of the China Inland Mission:

One of Hudson Taylor's Helpers

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend he said: "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field, who can pray. There are too many preachers now and too few pray-ers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that pre-

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vailed made you feel like walking softly, for a soul was wrestling with God.

To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" Or, from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

In the secret chamber, lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all who read these lines would thus lay hold upon God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. *The prayer-power has never been tried to its full capacity in any church.* If we want to see mighty wonders of Divine grace and power wrought, in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge: *Call unto Me, and I will answer thee, and will show thee great and mighty things which thou knowest not.*" (Jer. 33:3). Oh that God would give such a spirit of prayer in behalf of Russia!

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A QUIET HOUR ADDRESS

By REV. A. B. WINCHESTER of Toronto

I FEEL that we are on the eve of a very great and unprecedented movement. I feel that God is preparing a people to do something inconceivably great, and I believe that if we are to have the great joy and exalted privilege of being coworkers with God in this mighty movement, there are some things necessary first. I do not know that there is anything so important as just to get a little of the Word before us. Turn with me to the first chapter of the Epistle to the Colossians. I am going to read from Conybeare's translation, which I think is a very good one; but you will be able to compare it, those of you who have the Revised, or the Swedish, or the Authorized, or any other version. We will just read a part of this first chapter. "Paul, an apostle." A sent one. Our Lord Jesus is the great Apostle, the sent One whom we are to consider. "Paul, an apostle of Jesus Christ by the will of God." Underscore in your mind that word "will." "And Timotheus the brother." Not "our brother," but "the brother." There is something very sweet about that article, but I have not time to stop on that. "Timotheus the brother." "To the holy and faithful brethren." Who are the holy, and who are the faithful? I saw the other day a great section of a paper devoted to the will of a man who had died and left a very large amount. Of course, all he had he had to leave. Probably he would not have left it if he could have helped it. However, there was a long list of beneficiaries. Did I spend much time looking down over that list? No. Why? Because I was not interested, except to feel sorry that the man had died not knowing the Lord Jesus. But I was interested, because I was not one of those addressed, so I put it aside. Now in every single instance where we come to look at something earnestly, we want to know if it is for us. If I ask you, all of you, Who are "holy and faithful brethren" (and that, of course, includes sisters), all of you who deem you are "holy and faithful," to please manifest by standing, I wonder how many would stand. And yet every Christian without exception, without any reference to his state at all, every Christian is included in that. Why? There is none holy. I do not believe there is one holy in the sense of complete eradication of sin, not one; but every one in Christ, ensphered in Him, *is holy with His holiness.* So, "To the holy and faithful brethren in Christ who are at Colossæ."

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Holiness at Colossæ

"Brethren, being holy, in Colossæ!" That is a tremendous thing, for Colossæ was a moral sewer for that section of Asia Minor; and yet there were holy brethren there. "Grace to you and peace from God our Father. I give continual thanks to God the Father of our Lord Jesus Christ, in my prayers for you, since I heard of your *faith* in Christ Jesus, and your *love* to all the saints, because of the *hope* laid up for you in the heavens, whereof you heard the promise in the truthful Word of the Glad Tidings." As I lay awake this morning before daybreak, those three things were deeply impressed upon my mind and heart. The Lord seemed to say, "Voice these in their order—faith, love, hope; past, present, future." "Faith" rooted in God, "love" to the brethren, "hope" concerning the glorious reward. This morning I want to have this faith emphasized. But in order to have faith emphasized, I want to have the object of faith, so to speak, visualized; that there may be a vision of God, apart from which vision there is no possibility of any greatness, either in character or service. We must be *sure* of God, and we must see Him as He is manifested in Jesus Christ. The faith in Christ Jesus, the love of the saints, and the hope laid up for you. Mark here, just the fitness of this wonderful word, "the hope laid up for you." You would not find that word in Ephesians, and yet Ephesians, Colossians and Philippians, those three prison epistles, they came from the same burning heart of that man who was indwelt by the Spirit of God; and that, in larger measure than most men. They came forth from that prison to be a light unto the Gentiles. But he says here concerning these Colossians that they have a "hope laid up." If he were writing to the Ephesians, he would say, "Oh, no, there is no hope laid up for you. You are in the heavenlies now. You are conceived as being there with Him."

Because the message to the Ephesians is the message of the fulness of the body of Christ; and the message to the Colossians is the worthiness of the Head of the Body. And so the hope is laid up in heaven. When you come to Philippians again it is the one object of faith and love for the—if we may use the word now for a moment,—for the coming of Jesus Christ. "And I count all things but loss for the excellency of the knowledge of Christ"; so that the hope laid up for us in the heavens is Christ; and this whole message is the setting forth of Christ and His will.

Great Occasion for Prayer

I asked you to underscore the word at the beginning about the will of God, and here we are to learn more about the will of Christ. "Which is come to you, as it is through all the world; and everywhere it bears

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fruit and grows, as it does also among you, since the day when first you heard it, and learned to know truly the grace of God. And thus you were taught by Epaphras, my beloved fellow-bondsman, who is a faithful servant of Christ on your behalf. And it is he who has declared to me your love for me in the Spirit. Wherefore I also, since the day when first I heard it, cease not to pray for you." Now that is not just the way that we speak about things of that class. We would say, "Since we heard of the awful darkness of those in the heart of Africa and India, we have begun to pray for them." But the Apostle says, "Since I heard of what you have in Christ, since I heard of your increase in spiritual treasure, since I heard of your devotion to the cause of Christ, since I heard of your love to all the saints, I just couldn't help but pray for you."

Beloved, since I have had Russia on my heart and mind for many months, and since I have been thinking of many there who struggle under the guidance of God's Holy Spirit and are coming slowly into the light, coming into the light that has been kept from them by forms of Christianity which somehow were obscuring rather than revealing, I have prayed with greater devotion than ever.

"Wherefore I also, since the day when first I heard it, cease not to pray for you, and to ask of God that you may fully attain to the knowledge of His will." That is the first thing. "That ye may fully attain." Not merely to have some little knowledge, but full knowledge, of His will. Everything depends upon that, beloved. What is the use in any of us who do not know what a moment or what an hour is to bring forth, making plans, if these plans are not in harmony with the will of God? Get to know His will.

The second thing, "In all wisdom and spiritual understanding." Wisdom is adaptation of knowledge to worthy ends. Spiritual understanding is a different understanding from academic understanding. You may get a man trained in our universities and colleges so that his mind is most efficient for all rational purposes; you may have all that and still have a man absolutely devoid of spiritual understanding. I don't want to stop on that. You know First Corinthians, the second chapter, tells the whole thing. The natural man cannot understand the things of God, simply cannot until he is born again (1 Cor. 2:13, 14).

The third thing is, "That ye may walk worthy of the Lord." We all want to try and do the best we can,—that's what the world says. "To walk worthy and be worthy" of what? "Of Him." "To walk worthy of the Lord, to please Him in all things." Who is adequate to that? The person who thinks he is, or she is, is certainly written down by that very act, as being utterly blind. We must have the Spirit of God before we can walk worthy of the Lord.

Then the fourth thing, "That ye may bear fruit in all good works." I must not stop on this. Fifth, "And grow continually in the knowl-

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edge of God." Mark you! The first petition asks that we may fully attain to the knowledge of *His will*, but this is different. It is the knowledge of Him. That is a very different thing. There is such a thing as knowing what His purpose is, but there is another thing, knowing Himself; and the will of God can exercise no power, no influence over one who does not know Him. You cannot know His will apart from that. And sixth, "That ye may be strengthened to the uttermost in the strength of His glorious power." Isn't that wonderful? He prays that for those men living in Colossæ, surrounded by everything that is frigid, everything cold and foreign in the spiritual world,—and yet he prays for them; that they may be strengthened to the uttermost in the strength of His glorious power. And then, seventh, what for? What does he want them to be strengthened for? Please mark this, because it is contrary to most of our thinking. "To bear all sufferings." Strengthened with all the might of God, not to go out and fight, not to do some mighty deed as men count, but to endure. That means to be patient, and it means more. The word translated *patience* so often in the Scriptures, as in the tenth of Hebrews, for example, means more than merely enduring. "To bear all sufferings with steadfastness and with joy." Oh, the linking up of these two things together! How precious it is! And then, eighth, "Giving thanks to the Father who has fitted us to share the portion of the saints in the light." What a prayer that is! Who can attain to it?

But now I just want to come back again, and, without trying to cover this prayer in any sense, to just get the first thing. That we might have, first, the knowledge of God, and second, the knowledge of His will.

Zeal and Enthusiasm Not Sufficient

My dear friends, if what was said at the beginning is true, then what I trust will by the grace and power of God the Holy Spirit be launched and inaugurated, the movement toward so large a portion of the world's population that for the first time are really accessible, if, as I said, it is a movement of unprecedented vastitude and greatness of opportunity, be sure of this, that those who rush in today and think they are themselves able, and say, "Come on, come on, we can do it"—they have already written across them, "Defeat." No doubt about that.

I wonder if those of you who are reading a good many books have not noticed one thing, that some of the beginnings of the books are full of enthusiasm and the sentences seem to come quickly and the thought seems so clear, but toward the end of the book, somehow, the thing lags; and you wish the man had known when he really was through.

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He had gotten tired, he had gotten weary, he was not able to finish in the same way he began; and so it is with a great many of the things men undertake. I am always afraid of the launching of a great movement, when I see something of man thrust forth, and we say, "Oh, there is a Christian man, and there is a great man,—and the thing is going." I am always afraid. "Have you not known, have you not heard that the everlasting God, the Lord, the Creator of the earth fainteth not, neither is weary?" In that fortieth chapter of Isaiah, three times the words "faint" and "weary" are brought into marvelous juxtaposition. The first time it is declared that God never gets weary, never is faint. The second time, the youths, even the youths,—and the term is a military one,—the picked men of a regiment, the men who have resistance, the men whose step is as elastic as that of the deer, the youths shall faint and be weary, and the young men shall utterly fall. But then in the last verse it says, "But they that wait upon the Lord shall renew their strength." They shall exchange their strength—the earthly for the heavenly, the human for the divine, weakness for power. They shall exchange their strength. And what happens? Then the wearied and fainting man shall be possessed of the unweariedness and unfaintingness of God.

The Need of Divine Power

This movement or any movement in which any of us may be engaged will utterly fail, if self come in; and that is what these prayer services are for. Unless we get the power of God, we shall all be failures. Three times our Lord uses the words, "I will"; and in these three times there is a revelation of Himself not only, but of His purpose for us. We are weak not only but we are powerless for service. We need to know Him whose we are and whom we serve. We need to know Him. So He says in Matthew 8:3 to the poor leper who came saying, "If thou wilt, thou canst make me clean,"—"I will, be thou clean." O beloved, anyone that will be used of God for His service must hear the "I will, be thou clean." Be ye clean, ye that bear the vessels of the Lord. He will not use a filthy or unclean vessel. We must be cleansed. There is no use talking about plans until we come again to Him to be washed as to our feet. I am speaking to regenerated people. I suppose I have no others here. I hope that every one of us is surely sheltered under the blood, quickened by the Holy Ghost, and therefore to you I say, we need to be washed as to our feet. Of course we all know that. That is so trite that it seems almost as if it required an apology for mentioning it. Is it? I don't know anything that needs to be spoken more. I don't know anything I need to hear day by day, anything that the best of those who live closest to the

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Lord need to hear more than that. Do not let us rush to any service for Him until, like the priests at the laver, we are first washed every whit and have the cleansed white garments for this service. "I will, be thou clean."

Complete Surrender

Then in Matthew 20:15, you remember how our blessed Lord says, "Is it not lawful for me to do what I will with mine own? What I have is mine own." Here is the question: Are you His? "Oh certainly!" We all recognize that. Well, was it yesterday, or last week, or last year, that something came into your life? It may be that you stood by the bedside of one dearer to you than life, and you saw that life ebbing and that dear soul going out into the beyond, and you said, "I cannot bear it," and you cried unto Him to have that one restored; or, it may be some other thing that you lost; or, you endured some trial, and you said, "Why is it that I have suffered so? Here are persons that are living lives of complicity with worldliness, and they seem to just prosper in everything, and to be happy all the time, and I have sorrow upon sorrow. Why did this come to me?"

Now what is the meaning of all those things? And I suppose there is not one of us but has, so to speak, unconsciously summoned the eternal and infinitely wise and good God to our little tribunal to be tried, and we have said, "Why is this? Give a reason." I am sure some of you have heard His blessed voice saying, "Didn't you know that which you lost was mine? Didn't you know that you were mine? Are you going to question me as to what I do with mine own? Didn't you say you were mine in everything? Well, then, can't I do what I want with my own?" Oh, the sweetness of it all, when you know that "my beloved is mine, and I am His." I cannot have Him for mine unless He has me for His. In everything that I am and have and can be, I am His. And then you remember that in John 21:22 He says, "If I will that he tarry till I come, what is that to thee?" Don't you inquire about certain things that are behind, but follow thou Me. Go, and do what I tell you to do. Now the person who has come to Him very closely, the person who recognizes that the Lord Jesus has a right to do with me or my possessions and everything that I speak of as my own, as He will, and the person who hears Him say, "You go, and do what I tell you"; or, "You follow me," such an one can go forward with confidence, knowing that the Lord Himself is co-worker with him, knowing that He who never tires and never is weary will not faint on the job, knowing that He will carry it through; "He who hath begun a good work in you will complete it unto the day of redemption."

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A Restful Illustration

I was down at Atlantic City at a conference last Summer, and I noticed there when I would go down for a bath, the children were on the sand,—the great wide smooth sands, with their little shovels and their little pails, and they were digging and building forts, I am sorry to say it, the very children were playing war most of the time, and they made the smooth sand full of ugly holes as war has pitted the fields of beautiful France and Belgium. Then the old sea turned without crying or fretting, it just rolled in and rolled in, and the children went back and back, and the sea covered over all the forts and mock trenches and smoothed them all out and levelled the sand and made it as smooth as this desk. Then when it had completed the work it went away back again. And back the children came and built new forts, and on the sea rolls again and smoothes it the same as before. Now the sea never was tired, it never was weary. It was the expression of Him who stays calm through all the perturbations of stormy and evil days. The children of men have taken this creation of His and have dug it up into all sorts of things. But, oh, the great Lord is waiting to roll into it! He is waiting to roll into Russia, where for hundreds of years millions of our poor fellow beings have not had a chance to express themselves in any legitimate freedom. They have not had a chance to look into the face of the Lord Jesus Christ, the Saviour of the world. Of course they have heard of Him in the midst of ritual and ceremony, but I say they have not had a chance to look into His face, they have not had a chance to hear of what He has done for them in pure grace and love.

Now what does it mean that God is calling us to realize that He wants clean vessels to carry His blessed glad tidings,—the glad tidings of the happy God, to realize that He wants us, to recognize that it is not for us to say, "Now I think I will do this, and I think I will give a little to this and a little to that"; but to ask, "Lord, this is thine and I am thine, what wilt Thou have me to do?" I trust all of us are looking and longing for that supreme hour when our blessed Lord shall come and call His Church to Himself. Some of us are looking for that day by day, with joy and longing; but I trust that even that is not to obstruct the present duty. The fact is that in order to realize that, this must be done. "If I will that he tarry, till I come, what is that to thee? Follow thou me." Go on, and do this work. Russia is not the only part of the world. We are centralizing, specializing, if we may so speak, on Russia at this present time, because *never such an opening was made for the hosts of the Lord as there is there today.* Certainly we are to "go into all the world," India, Africa, and the islands of the sea; we must have them all. But today let us think of *Russia*, let us think of God's great power and His willingness to

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equip us for this colossial service. Let us pray that we may know His will, in the fulness of the knowledge of it, and that we may know Him and be strengthened with all the might of His glorious power, that we may bear whatever burdens there are growing out of this.

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SACRED SORROW

By REV. GUSTAF F. JOHNSON, Pastor, Swedish Tabernacle, Minneapolis, Minn.

"Now I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. 1:24). I think the Swedish translation has it, "that which is lacking in the sufferings of Christ."

Frequently I have been asked, with reference to this passage, if the sufferings of Christ were not complete, if anything could be lacking in them. Did He not fill the cup to the brim? Did He not drink the cup to the dregs?

Christ is the Head and the Church is the body. His body. Only the Head is as yet glorified, the body is yet on the battlefield. The Head is beyond all suffering. They cannot spit in His face any more. But the members of His body are still on earth and as long as there is one member left, suffering will continue. As long as the body is here, unknown to the world, misunderstood by the world, someone must share the suffering that will go on as long as Christ is here in His mystical body.

Fellowship in Suffering

We recall the expression of Paul in Philippians 3:10, as to "fellowship with the sufferings of Christ." To me it seemed strange for some time that the apostle first mentioned the power of resurrection, and afterwards fellowship with the sufferings. The sufferings came before the resurrection. "Suffering, death, resurrection," that would have been the order to me.

But I soon learned that no one can know the fellowship of His sufferings unless he first knows the power of His resurrection. It seems, sadly enough, that very few Christians have any heart for fellowship with Jesus in His sufferings. Like John and James and their mother, they would love to have prominent places in the kingdom glory, but do not like the way that leads there, the bloody way.

There was a dark valley between the place where the disciples stood and the hilltops of glory beyond and not even Peter likes the looks of the shadows of that valley. When with the Lord on the Mount in Transfiguration Peter was elated. "Lord, let's stay here," he said, "this is fine!" But when the Master spoke of suffering and death, Peter said, "Do not let us hear any more of that." But when Peter knew the power of the resurrection, he feared nothing more.

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When the Lord went into the garden of Gethsemane to weep and suffer anguish and battle with the hosts of darkness in His fight for a lost world, He left some of His disciples behind. "Tarry ye here."

The Inner Circle

While the Master was there, agonizing for the sin of the world, one of the twelve was with the enemies, playing the traitor and eight of the twelve the Master did not consider—shall I say worthy, or shall I make it milder and say, He did not consider them able to have fellowship with Him in that great hour. Only three of the twelve could go with Him.

How many of us will the Master have to leave on the outskirts when He enters that inner circle of agonizing for the sin of the world? How often do we pray for the holy privilege of entering with Him, into that inner circle, where we may share with Him the burden of agonizing for the world?

Master, thou art going back there to carry the awful load, to put Thy shoulder under the tremendous burden of the world's sin, to carry it up on the cross, grant me the immeasurable privilege of going with Thee! If I am not in the proper spirit, Master, for such fellowship, oh, create within me the mind that is in Thee! Invite me to that inner circle, Lord.

Sorrows Reveal Character

When you study the sorrows of a man, you will learn a great deal about his character. What does he weep over? Are his sorrows over small things? Then his life also is narrow and trivial. You have seen people who called themselves Christians weep over temporal losses, inconsequential matters, and have no tears for the great things of life. That is a sad testimony of the poverty of their lives.

I remember a certain man whom we never could get to pray aloud in meeting. We called him "The Captain," because he had followed the sea for years. He always excused himself by saying "he was not gifted for public speech or prayer." Then for months and months no rain came and the crops dried up. The old captain was a farmer now and felt very bad about his crops drying up. With many others he attended a prayer-meeting when we were praying the Lord for rain. And for the first time in his life, as far as I know, he got the gift of praying aloud! You see it touched something that was precious to him! As long as it concerned only sinners, he could keep quiet, but when his corn and cotton were being destroyed, then it was different. And still he was supposed to be a very good Christian.

When the Lord forced Jonah to go to Nineveh he went all right and

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preached, too—with how much grace I do not know. After he had done what he considered his duty, he went outside the city to see what came of it all. The Lord felt bad for the prophet and prepared a gourd that shot up out of the earth and shielded the prophet from the hot sun.

By and by a worm came and smote the gourd so it withered. That made the prophet angry and he wished to die. And God said to Jonah, "Dost thou well to be angry for the gourd?" And the prophet thought he had a very good reason for his anger. Now the Lord sent the lesson home:

It is this: You are very much concerned over the gourd, a plant of a night or two; should I not then be concerned over a great city, with its teeming millions of beings, who are capable of eternal misery or eternal glory? And that ends the conversation! Jonah could find no more argument.

Oh, how we are concerned over small things! Thank God that our President appointed a day for humiliation and prayer. But why should it have taken a world war to show us the curse of forgetting God? Why were not days of humiliation and confession appointed in all the so-called Christian nations years ago? Then maybe this war could have been averted. When the terrible results of sin overwhelm the nations, we can see that, but why could we not see the curse of sin itself? When the waves of iniquity were surging over our land we thought lightly of it. It takes the wages of sin, death, to arouse us from our lethargy.

Sorrow That Is Sweeter than the World's Joy

"And He went a little farther" (Matt. 26:39). You do not find the Master with the crowd now—not even among the disciples. He goes "farther"—into a sorrow deeper than they can fathom. "My soul is exceeding sorrowful." What is it that is casting this awful gloom over His holy soul? The sin of the world.

What has caused your sorrows, my brother? Reverses in business? Financial losses? The death of friends? Broken family ties? Is that as far as you have gone with the Master? Will you not go "a little farther" today? Will you enter into holy fellowship with His suffering and weep for the world? Love the fallen ones until their burdens become your own?

Then shall you know a sorrow that is far sweeter than the world's joys, because you are *with Him*. That will mean an end of shallow worries and empty joys. And the mind of Christ in you will cause you to brood in loving compassion over suffering cities, godless continents and a lost world.

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THE PERSON AND POWER OF THE HOLY SPIRIT

By PASTOR WILLIAM FETLER of Philadelphia.

THERE are two things of which I could speak to you. I could give you information about Russia; but I am not just now inclined to do that, because the chairman suggests that this hour should be more for inspiration than for information. Therefore there comes to my mind a passage which the Lord has taught me to love in a special way: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and" (in China and in Japan and in India and in Russia) "unto the uttermost part of the earth." On another occasion this week, I will be able to speak more on this subject, but I want just to touch upon it this afternoon. I do not know of a subject, apart from the precious blood of Jesus Christ which has cleansed me from all sin, which I would like so much to speak of as the Person of the Holy Spirit. I do not claim to be expert in this matter. As a matter of fact, I am not, but I simply consider myself in the A B C of this study. I am just trying to learn a few little lessons about the Holy Spirit. I would rather get the A B C about the Holy Spirit than the X Y Z about all other matters.

There are very few who know of the secret workings of God the Holy Spirit in this present age of the Christian church. They know less of this than anything else, and it touches my heart. If you would come up to me in private and say: "Brother Fetler, what is it that you as a Christian minister, would like to learn about more than anything else for the rest of your lifetime?" I would come back quickly and say: "I would like to learn more about the Holy Spirit." I want to know more, and when I come to the Bible, and try to learn, I want to find out the workings of the Holy Spirit. I can simply reiterate some of the things which you know already.

Expedient for You

Now there was up to the time of Jesus, the age of the Father, the Creator, the Jehovah of the Old Testament. Then came the manifestation of the life of Christ upon this earth. Then later He said: "It is expedient for you that I go away, because if I go not away, the Paraclete, the Holy Spirit, cannot come. It is better that the Comforter whom the world does not know, and whom the world cannot receive, it is better that He does come." But then Christ said: "But ye know

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Him." And that is a very remarkable passage for us: "Ye know Him, because He is with you and shall be in you." Did you ever notice the difference in the prepositions there? "He is with you." There the presence of the Holy Spirit was resting in mighty power; there they came in touch with the Paraclete. But now He said: "That is not enough." He said: "I have a good many things to tell you, but ye cannot bear them. You are not grown up yet." Or, as the Apostle Paul said, "I have to feed you with milk. You are not yet strong enough. You must grow up first." Then He said: "But He will be in you." That is what interests me. I should like to discuss what Christ said, "Whom the world does not know." And then, "He shall be in you." Let me begin with the last.

There are various ways of judging about a church, of judging about a Bible school, about a Christian man, about a preacher, about a singer, about a musician, about anybody. There is one way. You can take the measure of culture and say: "Well, that person's brain is so long and so wide." You can say: "His education amounts to this and that. He went to this college and he graduated from that seminary." You can say: "He has so many points of mathematics and so many points of geography, or of Latin or Greek, or of all the rest." Or, again, you can measure a man by his morality. There are some mighty fine people in this world. Take Count Leo Tolstoy. I visited him in his garden and talked with him. He didn't drink, he had given up tobacco. He was from the outside just as good as any Russian Christian,—because not a single Russian Christian smokes. (And I would say, just at this point, that the missionaries who want to come out to Russia had better leave their pipes in America, because we don't have any use for them there.) Now then, that is one of the ways to judge, by the outside. Count Tolstoy wrote many fine books. He had some noble purposes. He loved the Bible,—I mean to say parts of the Bible. There were a good many things in the Bible he didn't like. For instance, he didn't believe in the atoning sacrifice of Jesus Christ. He didn't believe in the miracles. Count Tolstoy couldn't accept all the New Testament, so he took a pair of scissors and cut out of the New Testament every miracle and the resurrection of Christ and so on. And when I walked and talked with him in his garden,—I was talking to him about the Apostle Paul and about other things,—and I said: "Why have you cut out the resurrection of Christ from your New Testament?" "Oh," he said: "If a man would come to me and say, 'Christ is risen,' and would walk in my garden, I would cry out, 'Look at him.'" That was Count Tolstoy. Now from the outside he was like a lamb; but he spoke like a dragon. Don't you judge a man by what is outside. You judge a man by what comes out of him. If you know anything about the devil, you know he has a good many fine words in his vocabulary. If you are going to be deceived by fine words, if that is all you want,

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listen to what the Apostle Paul said. He said, "The kingdom of God is not in word but in power."

What was the difference between the preaching of Jesus Christ and the preaching of the scribes and Pharisees? It was not in the teaching or doctrine, because Christ practically reiterated the things which the prophets used to say, which the Psalmist had said and which the scribes and Pharisees said every Sabbath in the synagogues. That was not the difference. You remember the difference between them. They didn't say: "Come, and see one who has come to teach us new things." Nothing of the sort. That didn't strike the people. But after Christ had spoken, then those folks went outside and said: "This man speaks as one having authority." The difference between Christ and the scribes was not in the word, but in the authority and the power. There are some folks who say: "We will judge a man by this, or a member of the church by that and the other."

A Missionary Candidate

I have learned some things in my experience, and I would like to tell you also, in regard to receiving candidates for missionary work in Russia, whenever the time shall come. Let me give you an illustration. Last year I was present in a big convention in one of the cities not far from Chicago and about three thousand people came together, and I was expected to speak there. Meanwhile a young man, graduate of one of the seminaries in this country, came up to me and said he wanted to apply for missionary service in Russia. He told me that he loved Russia. I believe he was honest, but that isn't all. I found that he believed some things of New Theology. And so I could not give this man any encouragement to become a missionary to Russia, but I took him to a little room and said, "You sit down here, and tell me how you were saved." "I was baptized when I was twelve years old," he said. I said, "I didn't ask when you were baptized. I asked when you were saved." There are a good many Baptists who believe more in baptism than in salvation. I praise God I don't belong to that crowd. I said, "Will you please tell me then what has been your experience in the Christian life. When you fell into some sin, how did you get right?" He couldn't tell me a single thing about the blood of Jesus Christ, not a thing about the inspiration of the Bible. He didn't know where he was at, and so I had to tell him. I had to deal with him very differently from the rest, because he was a cultured man, and very refined. He was one of the best students in his seminary and was secretary also to the president of that seminary; but I could not give him any encouragement to become a missionary to Russia. He looked like a lamb; but he spoke like a dragon. I said to him: "You had better keep out of Russia, we can't use you, because you have no living

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message." And then in that fishy-wishy way he got up and said: "Well then, I guess I'll go to Japan." The ministers later ordained this young man to be a minister of the Gospel, and he applied to a foreign mission society to be sent out as a missionary to Japan. What is he going to do over there? That is why I cannot trust some of the foreign missionary societies. I cannot trust anybody who will send men who do not know what regeneration and salvation are and what sin is.

The Indispensable Qualification

Now, therefore, I come back and say: "What is it, my dear friends, that we ought to take as the one great message?" The one great thing for any man is the presence and the anointing of the Holy Spirit. "If any man," says the Apostle Paul, "has not the Spirit of Christ, he is none of His." You show me a man who has not the Spirit of Christ, and he is not one of His. My prayers are for this conference. My students are witnesses—for weeks, for months we have prayed so much that the Holy Spirit would have a full hand in this conference. I am sick of Spiritless conventions, and I do not want to go to them. I have been lecturing at a good many conferences and in a good many churches for the last four years. Now how are you going to judge a church? Sometimes we can very easily judge it. If we do not see the Holy Spirit in it, then it is no place of Christ's. If you do not know that, then you do not know the A B C of Christianity. People come to me and say, "Here is a recommendation for this gentleman, the Rev. So-and-So, D. D." "Praise God," I say, "Let me get in touch with him." And the thing I am interested in is not how great titles he has or how many universities he has gone through. The one great thing I care for is, "Does the Holy Spirit use the man?" I have use for any man or woman whom the Holy Spirit uses; but I have no use for any man or any woman, in the Christian ministry, where there is no evidence of the power of Christ's Spirit. Suppose there is a man and I hear all kinds of things about him. I remember the case of a very prominent evangelist with whom I came in contact. I won't mention his name, because there is no need of it. Now when I hear things for or against a man, I don't take those things into consideration. I go and listen to the man. I sit quietly somewhere in his meeting. I go to some prayer meeting that evangelist is leading. I go anywhere where he is and then I try to discover the presence of the Holy Spirit, and if I discover a trace of the Holy Spirit I will discount everything else about the man. If the Holy Spirit's anointing is upon the man, that is enough for me to know about him.

This, I believe, ought to be emphasized for our mission in Russia. I would say we do not care in Russia to show simply Protestantism. We

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do not care simply to have the people become Protestants. We want to see men come out there, who will stand before the great multitudes of the Russian people in the power of the Holy Spirit. And one thing I have found (pardon this personal remark) one thing I have found, since beginning to yearn for the Holy Spirit. I have found that Christian men or Christian women who want to have much of the presence and power of the Holy Spirit must lead very cautious and very pure and unselfish lives. No selfish man will be used by the Holy Spirit. You show me any man whom God can use and does use, and whatever may be said against that man, I say he cannot be selfish, because the Holy Spirit can never use a selfish person.

"Whom the World Cannot Receive"

And now the last word: "Whom the world cannot receive." Did you ever think of that? "Whom the world cannot receive," and does not understand "One standeth in your midst whom you do not know," said John the Baptist, about Jesus Christ. "One standeth in your midst." Let me tell you, people of Chicago, in this very city, and in New York, and in Philadelphia, and in Los Angeles, and in this country, One, the Paraclete has come, in this age of salvation, this age of grace. Did you ever think of the tremendous weight of those words? "Whom the world cannot receive."

You allow the world to come in and take any place in your heart, you allow theatres, movies, card-playing, love of money and self to come in, and you will see that those very things will keep away the Holy Spirit from your heart. "Whom the world cannot receive." This has tremendous weight, it is a truth of greatest importance. Do I want the Holy Spirit? If that is what I want, then I must also know that I cannot have the things of the world, the systems of the world, the ideas of the world, the desires of the world. They must all go out of me, because if not, He will be kept out. And my prayer to God at this moment is that during this conference we may experience two things: first, a great cleansing from the world, a great purification from things which are of the world, and then, that there shall be such an infilling of the Spirit that we, as a missionary committee for Russia, may stand up before this country and before the world in the power of the Holy Spirit, which is the one great recommendation, and say, "Christ, the Son of God, has sent us." Each missionary ought to be able to say, "Christ has sent me to that land." Let this be the ordination of every young man who would be sent to Russia as a missionary of the Cross of Christ.

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RUSSIA'S PEOPLE AND THEIR NEIGHBORS

By PROF. MICHAEL A. DE SHERBININ

RUSSIA occupies one-sixth part of the whole land surface of the globe. Its area equals 660,000 square miles. Time will not permit me to enumerate all the peoples which compose the 182,000,000 of Russia's population. It is sufficient to say that the majority of the population consists of Russians and of nations which are akin to them. Aside from the six and a half million Jews living in Russia, five-sixths of the population belong to the Aryan race, that is, to the same white race which inhabits most of Europe, Persia and parts of India.

Those who speak the three main dialects of the Russian language comprise eighty-six millions. Besides these there are less than a million of Slavic immigrants, and from two and a half to three million German colonists in different fertile zones of the land. The Mohammedans number seventeen million and according to their own claim there are thirty million in Russia, including Siberia.

The population of the Caucasus, numbering ten millions, presents a great variety of nations and languages. The most numerous of these nations are the Georgians, the Armenians and the Tartars.

Illiteracy is great and, on the average, people who can both read and write are approximately thirty per cent of the population. The prohibition of the sale of vodka has worked a revolution. In 1914, one hundred forty-six million gallons of vodka were sold. In 1915 only eight and seven-tenths million. In proportion to this reduction the influx of deposits in the savings banks has increased. The deposits in 1914 were $45,000,000 and the crops were good. In 1915 the deposits rose to $278,000,000.

Approximately one-sixth of Russia's population belongs to the yellow, or Mongolian, race. It comprises all the aborigines of the north of Siberia. The many Fennic or Finnish tribes on the Volga and its tributaries belong to that race and they speak languages akin to those of the Finns and Esthonians, living on either side of the Gulf of Finland. These Finnish nations, although related to the Mongolians by blood, have been so much mixed with the white race, that their complexion cannot be distinguished from that of the Aryans.

The Early History

Once these Fennic tribes, belonging to the Turanian stock, covered the greater part of what is now Russia, but they were gradually pushed off to the north by the Slavs. We have no historic record of this fact,

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but it is discovered in the traces which those Turanian nations have left in the names of rivers and some towns, left to the Slavic nations which had driven them to the north and had taken possession of their lands.

What the Slavs did for the Finns and other Turanian tribes in driving them to the North and also in assimilating them, the Teutons did to the Slavs. All that part of Germany east of the Elbe was inhabited by Slavs, by a people which spoke about the same language as the Russians, the Poles and the Bohemians. The names of many towns in northern Germany bear witness to this. The land inhabited by the Slavs reached the Baltic Sea and even some names of towns in the Danish Islands bear witness to their Slavic origin. It took centuries for the Germanic nations to assimilate the Slavs and to push them eastward.

When we talk of the Russian nation, we cannot take it apart from the Slav group which we may compare to a tree of which the Russ makes a part. As we have said, the Slavs occupied the regions of North Germany to the Elbe, but now they are spread over the vast lands of Russia, of Poland, of Bohemia, and over the Balkan Peninsula up to the Adriatic Sea. From the Greek historians we know the names of some nations which inhabited the plains of Russia before any record or history was written. We know also that the Goths and the other Germanic tribes dwelt there before settling in the Scandinavian Peninsula and the Island of Gothland and before invading southern Europe.

Some scientists tell us that the Slavs were centered somewhere in Europe previous to their migration eastward to occupy Russia's plains and forests. It is difficult to state with precision when that migration took place. No doubt it was not accomplished in one century. In olden times the peoples of the plains could never hold their land against the invasion of enemies, as could those tribes of nations who dwelt in mountains and valleys and who could defend themselves in those natural citadels.

Beginnings of Russian Nation

The beginnings of the Russ nation date from the ninth century. The oldest record that has reached us about those early days is what is known as the Chronicle of Nestor, a monk who lived in the twelfth century and who wrote about the Slav tribes and the Finnish tribes that were settled along the Dnieper River and its tributaries, and also in the vast forests along the waterways of the north. It would seem that the Slav tribes often quarrelled with each other and, as is done even in our days, they called an armed force from the outside to settle their quarrel. The Norsemen or Viking pirates of the North, who had been warring since the eighth century in Europe, who raided the

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wealthy cities and brought devastation and terror as far as Constantinople, knew a trafficable waterway through the system of rivers and lakes which connected the Baltic Sea with the Black Sea, and which enabled them to travel both as merchants and as warriors to the lands which attracted their love of adventure. Each of these warrior-merchants was called "Gost" by the Slavs, which meant both "guest" and "merchant." The guest was thus the carrier of the first trade and when he was not met in a friendly way, he had recourse to his weapons.

These "guests" wore a coat of mail called "bryne," which is called in Russia up to this day "bronia." They had helmets called "shelom" in Slavic. They sailed in boats called "ladia" and "proam," old Norse words which are still used daily by the Russians.

You may have noticed that these early Norse Vikings spoke a language similar to Icelandic, also similar to Swedish; whereas the Slavs spoke a language which a Russian or a Pole could easily understand today. They had no learned academies at that time that could write dictionaries and volumes of learned research to try your patience, but the language of the Slavs which lives up to this day in the mouth of this race from the picturesque forests of Russia to the Slavic settlements in America, bears witness to the fact that the early words for navigation, for warfare, for commerce and for statesmanship were brought to the illiterate Slavs by the more cultured warriors of the north.

Nestor's Chronicle

Let us hear how Nestor's Chronicle relates of the birth of the Russ kingdom: "In the year 6367 (that is, 859 A. D.) the Varingians sailed over the sea and took tribute from Chud and Slovens from Meria, from Ves and from the Krivichi, but the Khozars took tribute from the Polanes and from the Severians and from the Ventichi."

Then Nestor continues: "In the year 862 three tribes chased the Varingians over the sea; they refused to pay them any tribute and they governed themselves and they did evil in the administration of justice. One clan rose against another clan and party spirit and discord were prevailing among them and they began to make war among themselves.

"And they said one to another: 'Let us seek for a prince who could rule over us and who could judge in righteousnes,' and they went over the sea to the Varingians, to Rus, for so were these Varingians called —Rus, even as others were known as Swedes, others Normans, others Angles, others Goths.

"And the clans of Chud of Slovens or Krivitchi and of Vess said to Rus: 'Our land is vast and rich, but order is not found there; come over to rule and govern us.'

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"And three brothers were chosen with their escort and they took with them all Rus and they came. And the eldest Ruric settled in Novgorod, and the second Sineus in White-Lake and the third Truvor in Izborsk (south of Peipus Lake), and the head city of Rus, namely Novgorod got its name after these Varingians."

Thus both archaeology, historic records and the very language spoken by the Slavs prove that the early rulers of Rus were Scandinavian Vikings. The escort of Ruric were all of that stock, and the very people whom Nestor in his manuscript calls "Rus" were the crews of Viking vessels, those whom Prof. Thomsen of Copenhagen records as the old Rothsmen, that is, "rowing men," a name by which the Finns still designate the Swedes.

Thus we see that the Russ people sprung up from this Scandivanian nucleus that had gathered around it the Slavic tribes and founded a state among them. The early Russ people spoke the language of the Vikings and after two or three generations they exchanged their old Norse tongue for the speech of the Slavs with whom they had cast their lot. The word *Rossia*, now used for Russia, is a very queer word of recent date. It was introduced by the Moscow Czars in their official titles in the seventeenth century and can be traced to Greek influence. This connection of the Russ with the Scandinavian is not an incidental and ephemeral factor, but it has left deep and abiding roots in the Russian soul. Thus the Russians are in many ways akin to their northern ancestors on the one side, and on the other side they are related to the rest of the family, the Serbians, the Bohemians, Poles and others, as children of one common Slavic mother.

Ruric's descendant, Vladimir, embraced Christianity and compelled his people to be baptized. This prince was called Vladimir the Great by the people and his name has been woven into the folklore. Although the title "Kniaz," which these rulers bore is translated in English as "prince," we are entitled to interpret it as "king," as it is practically derived from the Scandinavian title konung (koenig or king).

One of Valdimar's descendants, worthy of the name of king, was Yaroslav the Wise (1116-1154). He ordered a code of law to be published, called the Russian Law. Capital punishment, death by refinements of cruelty, torture, even a public prison were unknown. These humane laws were purely Scandinavian in character. This Yaroslav the Wise was related to different European kings and was respected by all as a powerful ruler.

The Mongolian Invasion

With a succession of wise descendants of Ruric and in contact with all the nations of Europe, Russia would have marched on with Western progress, had it not been for a severe trial which God's destiny re-

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served for this nation. A cloud began to gather in the east and it became more dark and threatening as it grew. It was soon to burst on the Russian nation. The Mongolian hordes of Jenghiz Khan soon covered Russia and the Tartar armies, numbering five hundred thousand, spread death and devastation wherever they went. The princes of the house of Ruric united their forces to meet the Tartar armies; a terrible battle was fought at the River Kalka, near the Azov Sea and the Russ princes were defeated.

Now the poor Russ people entered upon a period of their history known as "the Mongol Yoke." The real lords of Russia were now the Mongolians. The Russian princes had to pay an annual tribute to the Tartar Khans in their capital at the Golden Horde near the estuary of the great Volga River. This Mongolian conquest lasted two hundred and fifty years and left indelible traces on the culture of the people. Instead of the humane and mild laws of the descendants of Ruric, the Russians were taught for two centuries and half, Asiatic cruelty and despotism. Many Tartar words came into the language of the people and some of them still cling to it. Russia was left far behind the rest of Europe in education and culture.

It was only in 1480 that John III, also a descendant of Ruric, emancipated Russ from the Mongolian yoke.

The talented poet, Count Alexis Tolstoi, who had been master of the brilliant court of Alexander II, wrote a stirring ballad, which makes one wonder what great measure of liberty the press enjoyed under that monarch.

Alexis Tolstoi displays his creative genius in imagining that Vladimir the Great, the liberal ruler, is seated in his capital city of Kiev and gives a banquet, surrounded by his warriors. They praise his domestic spirit, where he rules as a friend surrounded by his counsellors. Suddenly there passes by a Tartar bard or minstrel. The guests at the banquet call him in and King Vladimir wants to hear his song.

The bard starts to sing what we might call a prophetic vision. He describes how Vladimir is surrounded by his warriors, whom he treats as his friends and advisers and is loved and respected by them. He goes on saying that centuries will roll on and Tartar hosts will invade the land and Tartar rulers will put their heavy yoke upon Vladimir's descendants and they will become vassals to the Tartar princes. But the day will come after centuries when one of the descendants of King Vladimir will throw off the Mongol yoke and rebel against the Tartar Khan. "He will again then sit on thy throne, O King Vladimir, but no more like a Russian ruler; having expelled the Tartar Khan he will himself rule like an Oriental despot."

The poet has been successful in embodying in this ballad the truth that Russia, although trying to be popular and in harmony with the concert of Western nations, cannot shake off the Asiatic despotism of

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her rulers. Russia, though trying to play the part of a liberal country before the west, still remains despotic and still bears the deep mark of Tartar domination.

The Slavs Need Freedom in Christ

We believe that the Gospel of Jesus Christ is the only thing that can produce real and lasting reforms in the heart of a nation.

We have spoken of the fact that the Teutons pushed the Slavs eastward in the course of the centuries, and it appears that the Slavs during the wars with their western neighbors were so often taken prisoners and in such great numbers, and were sold on the market for slaves, and this is the way their very name of Slavs gave rise to the word *slaves*. Slave is thus derived from *Slav* and is practically the same word.

American Christians! you know the power of the Gospel of Christ. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Do you realize that most of the Russian Slavs are not yet free? They are still bondmen of sin. Will you help to make the slaves free? You can do so by sending them the Gospel of our Saviour! for it is written: "Ye shall know the truth, and the truth shall make you free." Help to make them free! It is not enough that they be made free politically. Not enough that they be freed from the oppression of a despotic government, or from the oppression of capital, or from the enslavement of their conscience to the claims of an arrogant priesthood—but they must be made free from *sin* and from all its consequences.

Early Missionary Experiences

I have just referred to Count Alexis Tolstoi, and would mention the name of another member of that numerous family, Count Dimitry Tolstoi, a typical Russian official of the last century, a typical bureaucrat, who would come up to you with a smile and with courteous manners which he had learned from the Court of London or Paris, but with a dagger in his heart.

It was thirty-five years ago. My friend, the Rev. N. F. Hoijer, who is sitting before me now, and myself were young men, zealous in preaching the Gospel and in winning souls to Christ. Mr. Hoijer was sent by the Swedish Missionary Board. He lived in St. Petersburg and he and his wife were anxious to help unfortunate girls, who had gone wrong but who wanted now to earn their living by honest labor. He and Mrs. Hoijer had rented a flat in the same building where they lived and had taken in several girls under the training of a Christian lady who taught them sewing and fancy work. As such women were always provided

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with passports under strict control of the police, and the latter wished to know the motives of Mr. and Mrs. Hoijer for taking such interest in them, we were told that it was necesary to obtain the protection of authorities for carrying on that benevolent work. As cases were recorded of traveling agents who recruited parties of young girls and supplied the harems of Turkey with them, the police suspected our friends to be such agents.

We had to go to the Minister of the Interior, the man who was over the police of the whole empire. I wrote a petition to the Minister of the Interior and Mr. Hoijer and myself went to that official arrayed in our best clothes. The minister showed absolutely no interest in the noble and charitable work of Mr. and Mrs. Hoijer. He tried to shake off any responsibility from himself. He pretended the matter belonged to the department of the chief of police. But we knew it was only an empty excuse. This Count Dimitry Tolstoi had been one of the Czar's strongest advisers for a policy of reaction and intolerance. Some steps taken to sweeten and to purify the lot of poor women, who had become victims of the social evil did not appeal to the heart of the bureaucrat.

I was determined not to leave one stone unturned and I could not be easily turned away by empty official excuses. Besides although a Russian I told Count Tolstoi that I looked upon the good work of Mr. Hoijer as my own work.

That is what puzzled the Count. How could a young man who seemed to be a Russian of education go in, heart and soul, for that sort of rescue work with a foreign evangelical missionary. A Russian young man had his own church, and it would not cast the least shadow over his loyalty to that church if he were to take the opposite view from Mr. Hoijer on such matters.

Poor, Misguided Russia

Count Tolstoi therefore inquired of what religion I was. I answered: "I am a Christian." He said then: "We have no such faith or creed in Russia. We have Orthodox Church people, we have Roman Catholics, Lutherans, Armeno-Gregorians, Reformed Church people, but we have no such denomination among our religions."

Poor Russia! God is just and righteous and loving. It is because Russia ignored among her official creeds the simple Christian faith that she became a prey to demagogues, to dreamers and to clever rogues. It is because Russia's bureaucracy terrorized the people with a church, which made no distinction between the voice of conscience and the word of the human ruler, that Russia's bureaucracy must now reap the consequences of their absurd logic.

I would consider myself happy if those of us, who have the cause of God's kingdom at heart, who love the Gospel message and who long for

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the salvation of their fellow-men, could unite our spiritual resources to make the Gospel known to Russia's people, so that Americans and Swedes and Russians may unite in a concerted action of faith, in an inspired labor of love and in the "hope that maketh not ashamed," that the people of Russia may see the hand of God and recognize Him, who is worthy of all praise and adoration.

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WHY AMERICA MUST TAKE THE LEADERSHIP IN EVANGELIZING RUSSIA

By REV. DAVID NYVALL
President of North Park College, Chicago

BEFORE I attempt, in the briefest possible way, to answer this question, first, a word about Russian missions and Russia in general.

I acknowledge a very large debt to our Russian mission. But my conscience in the matter is denominational rather than individual. We (I refer to the Swedish Covenant churches) accepted many years ago a call to bring the Gospel into Russia by way of Alaska. We accepted missionaries who went there with this purpose. And we have withheld them in Alaska ever since, doing a very fine work, no doubt, but so far neglecting the larger call for which we entered Alaska.

Personally, I never had a call which I could recognize as from God to go to Russia myself, but as a member of my denomination I have a conscience accusing me of a duty neglected or postponed. The place to get right with my conscience, such as it is, is therefore not at this conference. It is at the conference of the Swedish Evangelical Mission Covenant, just about to convene at Jamestown, N. Y. You cannot correct an error which we have committed. We must do that ourselves, and it can be done at any time simply by extending our Alaskan missions into the Great Russia beyond.

This conference, I trust, is going to do some good. It may stir up things. I hope it will bring Russia nearer to the hearts of American Christians. And yet I am free to say that the greatest result, the most coveted fruit, I could look for from this conference, would be harvested, if the different denominations, mine included, through our influence, could be persuaded to place Russia upon their map and include the evangelization of Russia in their missionary enterprises.

Sweden and Russia

Then also a word about Russia. It is probable that no continental American can ever feel what that word means to a Swede or an American of Swedish descent. It is really curious how little the people of this continent concerned themselves about Russia until just lately. It is fair to say that Russia seemed to most of you only a year ago as something very far away. It is not thus with a Swede or an Ameri-

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can of Swedish blood. Our acquaintance with the Eastern Giant dates back a thousand years. Our forefathers roamed as vikings, "vaeringar" they called themselves, through Russia on their way to Constantinople and back in the fifth century. Our forefathers, some of these vikings, founded on the rivers of Russia great colonies, such as Novgorod, the very names of which to this day preserve their memory. It was a former chieftain, a sea king by the name of Rurik from the Swedish province of Uppland who founded the first dynasty in Russia proper. And the very name Russia is derived from the name given to the part of Uppland from which he came.

Soon, however, Russia grew to become a real menace to the culture of Northwestern Europe, the one enemy to be feared in the east. For hundreds of years, Russia became the nightmare of Europe and especially of Sweden. Every war of Sweden, wherever and whenever and whysoever begun, was a war against Russia or some plans of Russia. Sweden had for centuries the upper hand in this fight. At the time of Gustavus Adolphus, early in the seventeenth century, a Swedish general, Jacob de la Gardie, lifted by his victorious sword a Swedish prince, a brother of Gustavus, on the throne of Western Russia, with New Novgorod, of Swedish name and fame, as his capital. The prince never came there. He begged to be spared the honor, and de la Gardie's ambition to see a Swedish prince rule an empire east of the Baltic was lost.

Gustavus Adolphus himself lived almost wholly for the idea of a safe eastern front by the erection of a Scandinavian empire including all the shores of the Baltic, so as to exclude the Russian bear from ever wetting his feet in the Baltic, as the king said. He was far on his way to reach that goal, when he fell on the battlefield of Lützen, not more than thirty-eight years of age. A century later the fight for supremacy in the north between Sweden and Russia came to a climax in the exciting heroism of Charles XII, the Madman of the North, who found more than his match in the shrewd Czar Peter I and his truly Russian genius for turning crushing defeats into ultimate victory. The fight ended in the catastrophe which wrenched the scepter from Sweden and gave to Russia the great start towards world dominion.

Germany and Russia

While Sweden stepped back, Germany stepped forward and became from that time the heir to the anti-Russian statesmanship of Europe. When I thus link German politics to Swedish, I simply state an historical fact, without any attempt at a comparison. I dare say that the world has never seen a more humane rule over conquered provinces than the long rule of Sweden over Finland and the Baltic provinces. And I dare say that had Germany accepted this policy and adhered to it, we should not now have to fight German militarism and autocracy

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to the bitter end. But Germany was not true to traditions nor to her own ideals.

In the present fight for supremacy between Russia and Germany, launched four years ago, so many unexpected forces entered, with so many surprises, that the original start and the history behind have been quite forgotten, and perhaps by most people never seen. England's participation, slowly but surely leading to our own, was one of these surprises weighing heavily in the balance against a German victory. The revolution in Russia, however, is the greatest, the most far-reaching surprise in this war of a thousand surprises. And the world is still guessing at the ultimate meaning of this surprise and its bearing on the principles which have become the real object of the fight through America's participation in the war.

America in the Present Crisis

I am now ready to take up the question, why America must take the leadership in evangelizing Russia. The question is extremely fascinating. It is a question forced upon us and demanding attention. True, other questions just now are equally urgent. And it is hard for red-blooded Americans at this moment to think intensely and continuously on any question except actual war. Our hearts are in the trenches where our boys at this very moment fight and die, and where the fate of us all and of our civilization and of humanity is to be determined for centuries to come. And yet it is really a part of patriotism to have our eyes also on Russia, and it is our Christian duty and privilege to look for chances at this time to offer to the Russian people, in the hour of distress, the sympathy and the leadership, which is sustained by Christian faith and love and hope.

It may be the function of this conference to fill many Americans with this noble ambition, to serve a great nation at present helpless against overwhelming odds and through her faults fast becoming as friendless as she is helpless. But how is this to be done? How is Russia at this time to be invaded by her friends through the iron doors shut against her by her strong enemy and ours? How is the attention of the Russian people to be caught in this awful din of a world-battle without and many revolutions within? These questions I cannot answer, and while listening eagerly for an answer from those present who know more about Russia than the rest of us, I must confess that I am far from overconfident that an answer is to be forthcoming, because the present Russia seems to be a riddle not only to most of us but also to those who know ordinary Russia well enough.

One Direct Way to Russia

Were I at this moment addressing not this conference but the conference of my own denomination at Jamestown, I would have no hesita-

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tion as to what I should advise, nor as to what could be done. Nothing could be simpler. We have only to proceed on our journey, so long delayed in Alaska, into Siberia on the other side of Behring's Strait, to preach the same Gospel there and to teach tribes kindred to the tribes of Northern Alaska, while on our way into Russia proper. We could do this much easier, were we privileged to do it under the Stars and Stripes, as we do in Alaska, but we could no doubt do it without this assistance, as an advance post of Christian America, if not of American politics and statesmanship.

America Must Lead

There are many reasons why the duty of leadership in evangelizing Russia falls to America. And the reasons are exactly the same which now call America to the front everywhere. America has the means. America has the strength. America has the mind. America is the only strong, free nation on earth not on her knee in a death-struggle for her existence. America is yet free to act and free to think. But besides these reasons why America should assume leadership, there are considerations which make it desirable in the extreme that the leadership at this time be American not only in name but in spirit. America is just now entrusted with the cause of popular freedom and democratic principles in the whole world. As long as America is in the lead and remains true to her traditions and her ideals, there is hope everywhere. With America defeated, physically and morally, the defeat will be universal and for long dark ages to come. In this light the decision on the part of America to enter into the fight was the greatest risk ever taken in human history by responsible leaders of the cause of freedom. And the only defense for taking that risk is the conviction, to which at this time we all must have come, that not to take this risk had been an even greater risk to the cause of freedom and humanity. The risk then was as necessary as it was great. There was in fact no choice.

While that is so and while America by reason of her strength and a world call assumes her leadership today on the battlefields and tomorrow in the councils of the nations, it is important that she be led now to commit herself to a right attitude toward the Russian people and the Russian problems, to solve them in the spirit not only of fairness but of true Christianity. Nothing less will establish a lasting basis for influences which shall be truly beneficial to Russia and honorable to us. Perhaps this conference is given the great function, in the providence of God, to help commit America to such a policy by turning the minds of many Americans toward the real need of Russia and by starting a movement to furnish her with the one thing which can meet that need.

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The Duty of Christian America

The demand that America assume leadership in evangelizing Russia becomes the more imperative when we realize the commercial leadership which America has already assumed and will be sure to seek after the war. If in the race for supremacy in Russia, sure to follow the war, exploitation shall not run ahead of civilization, it is imperative that the American Bible shall go as far and as fast as the American dollar; it is imperative that American ideals shall not be lagging behind where American business rushes to the front; it is imperative that American faith shall follow the flag just as closely as American grit. And it is the duty of Christian America to see that this is done.

For this it is well that we pray and pray unceasingly, but it is just as necessary that we think and plan and act practically and in union with forces which can be successfully enlisted into service. A letter is after all just as effective as its address. We may talk and plan here but we must be able to act there. How are we going to do it? It does not seem to be possible just now except through some connection with our government, the Red Cross or some other acknowledged war organization. And while I do not undertake to advise the conference as to what can practically be done, it seems to me that there are hardly more than two alternatives. This conference may be satisfied to awaken interest, to spread information, to prepare the minds for future activities. The conference may organize forces for educational work of this kind here in America. Or, the conference may decide to enter Russia at once to watch whatever chances there might be for Gospel work, in which case I know of no other way open but to enlist with the government for services in coöperation with whatsoever forces can be found to further the ambition of this conference to evangelize Russia.

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THE GREAT OPPORTUNITY IN PRESENT WORLD CONDITIONS

By REV. GUSTAF F. JOHNSON

PAUL, the great apostle, with three of his associates, Silas, his chosen companion, Timothy, the young convert, and Luke, the beloved physician, were on a missionary tour in Asia Minor. They called at some places where they had established churches on former occasions and strengthened the brethren; they preached also in new places, until they had practically covered all the territory in Asia. Then it is that we meet this strange announcement in the record:

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6, 7).

Now, if you will look at the map, you will notice that they are going west, or northwest, in Asia Minor. They were nearing the end of the continent. Then suddenly—*The Holy Ghost forbade them to preach there!*

Strange that! Were they not to preach to all men? Yes, that was the Master's orders. And yet the Holy Ghost forbade them to preach. When not allowed to preach where they were, they tried another field. "They assayed to go into Bithynia." That is, they turned north. What would have happened, if they had been allowed to continue in that direction? They would in a short time have reached the Black Sea, and then naturally turned right and gone back east again. "But the Spirit suffered them not"! Again their plans changed by the hand of the Lord.

Every avenue closed, except to go right on ahead, and there was the sea and the end of the continent. What were they to do? "They came down to Troas." That was as far as they could go, for it was the end of Asia. Beyond was the sea and the other continent, Europe, "the foreign field."

And night came on and Paul went to sleep—and had a vision. Paul saw a man from the other side, and heard his call for help. "And immediately *we* endeavored to go into Macedonia." Please notice the change of pronoun. It is "we" now. The narrator, Luke, became so

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interested, after Paul had seen that vision, that he joined with him in soul and heart, and says "we." We often meet people in our churches who stand on the outskirts and look on when any great undertaking for the Lord is launched, and say: "What are 'they' going to do now?"

If the undertaking is successful they will shout: "*We* have succeeded!" Better come into the love-bound "we"-circle, brother, while the fight is on. Luke came into the "we" when the venture of faith was launched, when he was most needed. When victory is won there will be plenty of shouters. What we want is men who will join the "we" when the world looks on in disapproval.

"After we had seen the vision, immediately we endeavored to go." "Loosing from Troas, we came with a straight course." Gospel sequence in gospel work! "Vision—immediately—straight course." Not much about committees or boards or endowments. And so the Gospel goes into Macedonia and the first Gospel meeting in Europe is held by four foreign preachers, poor immigrants.

Now, I want you to notice that the Lord sometimes does

Strange Things

The Lord does not run His trains according to our schedules, He usually works contrary to preconceived notions. He carries on His work frequently in entirely different manner than we had planned. We stand sometimes and look for the Lord at the front door—and He comes in through the kitchen! And because He comes in an unexpected way, and in an unlooked-for manner, we fail to recognize Him!

How often have we not heard Christians, good old people, pray: "Lord, send us a revival!" And the Lord would send them some little preacher that did not look the way they thought an evangelist ought to look, and they would say: "We want an evangelist, not this man." The Lord wanted to set the community on fire by this man, but the good old deacons wanted a "regular" preacher. Many a church wants a revival all right; they want to be set on fire for God, but it must be done in the conventional way. Should the fire start in a different way than they expected, they may do as the colored brother said: "Brethren, if there is a spark of grace in your hearts, *water it, water it!*"

I do not care what way the Lord comes, just so He comes. Through front door or kitchen, through expected or unexpected avenues, let Him only come! You remember how some personal workers brought a fellow to the Lord in a peculiar way once upon a time. They had to go through the roof. I can imagine the Pharisees looking up, rubbing the dust out of their eyes, and saying: "This is very unconventional."

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But what of conventionality, when they got the poor fellow to Jesus? The trouble with some of us is that we expect the Lord to repeat Himself. We saw the Lord's work in our youth and think that anything that is not done in the same manner, can never be from God. And so we sometimes come to oppose the Lord. God save us from that!

When a pastor in a western state some years ago, some of my parishioners came to me one day and said: "Pastor, there is a man down town who preaches and breaks horses at the same time, what do you think of him?" I said: "How can he break horses and preach at the same time?" "Oh," they said, "he is not in a church, he is on the street."

So I went to see this strange sight. There was a man on the street-corner, breaking a broncho for a farmer, free of charge, and while the broncho, head and tail tied together, danced around on a vacant lot, the brother was preaching the Gospel to the crowd that had gathered.

After a while I went and spoke to him, and asked him about his work. He said: "Brother, when I was converted the only thing I could do well, was to break horses. So I thought I might ply my trade and at the same time serve the Lord. Now you see I reach some people that you never could get inside a church." And he certainly did. I told my people to help the brother all they could. As long as he preached Jesus it did not concern me that he went about it in a strange way. The Lord blessed his work, and that is the chief thing.

The Lord did a very strange thing when he closed the door of the Gospel and forbade the preachers to speak. But he did so because he wanted them to go through

The Door That Was Open

It is just as great a mistake to try to get your head through a door that the Lord has closed, as it is to fail to enter one that He has opened. It seems to me that some doors are being closed in this country. We find crowds of church members in this country, who are hardened to the Gospel. In a critical spirit they will discuss the preacher and his delivery instead of the message, the shell instead of the kernel. They will antagonize anything that cuts into their hearts. Preaching to such is usually vain. Why try to enter closed doors?

May we not look for doors to open through the present world conflict, doors that have been closed for centuries? You know the Lord uses the world governments, the world armies, sometimes to further His plans, to bring about things that the world does not understand, cannot see, and would not respect could it see them. The Lord set

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the whole Roman world in commotion to bring a young woman to the little town where she was born. To the Roman government taxes were the chief thing; to heaven Mary's coming to Bethlehem was the object. And Cæsar decreed, and the clerks wrote, and wheels turned, and armies marched, and Mary was brought where God wanted her.

The Lord wanted Paul in Rome and He let the Roman government pay the fare. Jonah ran away from the Lord and had to pay his own fare but Paul travelled free because he was in the way of his Master.

How little did the great ones of the earth know that the Lord was using them as His errand boys. How they would have balked and rebelled had they known it. Today the Lord is carrying out His plans. Out of the present choas He will bring about the great things of His eternal counsels. While some doors may be closed to us by this very conflict, others will open and the hand of the Lord will control the decrees issued from the capitals of the world.

Now Paul was at Troas, facing the new continent across the narrow strip of water. That was historic ground. Alexander had been there, Cæsar had been there and here was a new conqueror. Alexander and Cæsar had seen visions, too, visions of great victories, kingdoms subdued, thrones fallen and great conquests. This man also saw

A Vision

not a vision of bloody conquest or human glory. There he stood before the gates of Europe, ready to enter in with the Gospel of Jesus Christ. He had been forced down to the coast by the Spirit closing doors around him, and now the Lord beckoned to him through a vision.

What would have happened if the Spirit had allowed Paul to go east at that time? Turning north, they soon would have reached the Black Sea, then turning east, they would have soon reached the Caspian Sea. Then some of Paul's followers would have turned south, to Turkestan, India and China. Others would have turned north, into Russia, with headquarters probably in Tifiis, the Chicago of Russia. Then tonight there would have been a great conference like this one, but not in Chicago but maybe in Tifiis. It would not have been a conference for the evangelization of Russia, but a conference for the evangelization of America. And Brother Fetler maybe would be there, and Brother Neprash and other Russian brethren, and they would be discussing ways and means to send the Gospel to us here in the west. Brethren, do you not feel like thanking the Lord for heading that little band westward and closing every other door around them.

Now, why did God close the eastern doors to Paul? Did He care less for the eastern peoples? No! God cares for the whole world—Germany included. You good Americans should have said "Amen" then. Do not think that God's heart is frozen toward that nation.

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God loves—*loves*—the world, and so does God's people. God cared for the people of the orient as much as He cares for us, but for reasons that probably He only knows, He decreed that the Gospel should go west, and in going west it entered Europe and conquered and continued west until it reached the American shores. From New England it travelled over the vast expanse of the American continent and reaching our western shores it did not stop but continued, as it should, to Japan and China and India. But somehow we avoided the north. We sent our missionaries west to Japan, China and India and the islands of the sea, but why have we avoided the great north, Russia? If we have been swept under the banner of Christ by the westward march of the Gospel triumphant, is it not our blessed duty to

Go West

even as Paul did? We are now facing the country on which Paul turned his back *for our sakes*, as it were. The Gospel having gone around the world, we are face to face with the country on which he turned his back at the bidding of the Spirit.

When Professor David Nyvall spoke here today, I learned something about the missions of my own denomination, that was of great interest to me. You know Sweden had missionaries in Russia years ago, at the time Russia was practically a closed field. Russian autocracy did not want the Gospel and our missionaries were driven out. When our missionaries from Sweden were driven out, the sister church in this country decided to send missionaries to Alaska, to be on the lookout there for the first opening to enter Russia from the back door.

If you will look at the map you will discover a singular resemblance between Asia Minor and Alaska—both of them peninsulas looking across a narrow strip of water to another continent. When I see our missionaries up there in Alaska, looking across the straits, ready to jump over, into Russia's back door, with the Gospel, I cannot but remember the band of four at Troas, ready to jump across, from Asia to Europe.

Paul saw a vision. Have you had your vision yet? "Oh," says someone, "you are visionaries; I'll have nothing to do with you." Brother, do you know it takes visionaries to become good missionaries? Columbus was a visionary. If he had not had his dreams the only Americans there would have been today, would have been the redskins. Thank God, Paul was a visionary. He saw more than common, matter-of-fact, materialists ever can see. He saw

A Man

We have heard today about Russia's one hundred eighty two millions. Just forget the great multitude for a moment. Don't think

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about millions. I want you to see *a man!* A man! His heart beats just like yours, his joys, his sorrows are the same as yours. He loves, he fears, he hopes as you do. A man! There he stands, over in Russia and calls to you! Place yourself in his position, try to feel as he does. Do you get that vision? If you do, *then multiply it by one hundred eighty-two million!* That's Russia! What response are you going to give to that vision?

Paul saw the man, heard his call for help and responded immediately. Jesus saw the multitudes and His heart was overwhelmed with compassion. The teeming millions of Russia today—each individual just like yourself—calls to you for

Help

"Come over, and help us," said the man in the vision. And that call can be heard in tones of thunder from Russia today. Some will say: "Let us send her armies." Maybe. "She needs leaders," say some. Maybe. "Money," "bread," shout others. Maybe. But the greatest help we can give Russia today is *the Word of God.*

In his book, "Souls In Khaki," Mr. Arthur Copping tells of a British soldier, both hands shot off, cuddling a Bible, holding it close to his bosom with the handless arms, saying: "It saved my life, it saved my life."

Poor wounded Russia needs the Word of God, nothing but that will save her life. When the man in the vision asked Paul for help he did not ask for philosophy or art or armies—Europe had all that and Paul had nothing in that line to give. But when that little company of four crossed over from Asia, they brought the greatest gift Europe had ever received, the Gospel of Jesus. That *was* help, the real help, the only help. It is not often I wish I was a millionaire, but when I see these young Russians sitting behind me on the platform, then I wish I was a millionaire so I could send everyone of them to Russia with the Gospel.

"We gathered," says Luke, "that the Lord had called us, and immediately we went."

Immediately!

What about the mission board and the passports and the equipment and all that? Brethren, I have, I think, the necessary respect for machinery, for organization and proper equipment. But there are times when waiting for the slow-moving machinery of committees would be disobedience to the Spirit of God.

We plan to get three million dollars for work in Russia. But if we do not get the dollars we will not stop for that. The power of God is

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more than dollars. A little company of four, minus money, minus influence, minus backing, minus everything that counts with men, but plus God and the vision and the burning heart brought the Gospel to Europe. Had they waited for the influential men to bring in the millions God would have set them aside and chosen other messengers.

"Immediately!" I like that word. There is a rush about it. Paul and Silas and Timothy and Luke must have been Rush-ians. There was not much parleying. A vision—God's will is clear—and they went. That was all.

I've heard about two blacksmiths, both of whom stuttered badly. The one put the redhot iron on the anvil, and said: "N-n-n-now -s-s-s-strike!" "W-w-w-where s-s-s-shall I s-s-s-strike?" asked the other. "N-n-n-never m-m-m-mind, it's c-c-c-cold now," was the reply.

That is often the trouble with our conferences and parleyings. We stutter too much, we hesitate and talk, and then talk some more, and stutter until the opportunity is past.

"A Long Time Coming"

S. D. Gordon tells a touching incident in one of his books. Into a poor laboring man's home the plague had come. The father and the children had been carried out until at last there remained but two, the mother and her baby boy of perhaps five years. The little fellow crept up to his mother one evening and said, "Mother, father's dead, and my brothers and sisters are dead, too. If *you* die, what'll I do?" The mother said, "If I die, Jesus will come for you." That was satisfactory to the little fellow, as he had been taught about Jesus.

His question proved only too prophetic. The mother was soon gone. Strange hands laid her away and in the sore stress of the times the boy was forgotten. He tried to sleep in that lonely home, but could not. Late at night he got up and found his way to the place where they had put his mother. There he cried himself to sleep.

Early next morning a gentleman passed by and saw the little boy on the grave. Suspecting some sad story he asked him, "My boy, wake up, what are you doing there alone?" The boy awoke, rubbed his eyes and said, "Father's dead and brother's dead and sister's dead, and now *mother's* dead, too, and she said if she died Jesus would come for me, and He hasn't come yet, and I'm so tired waiting."

The man swallowed something in his throat and said, "Well, my boy, I've come for you." And the little lad looked at him with his big eyes and said, "I think you've been a long time coming."

The King's business requires haste, and there ought to be an immediateness about our work for Christ, or someone will be saying, "You've been a long time coming."

Do you ask how Gospel messengers will be received in Russia? How

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did Europe receive the mission from Asia? With mockery and prisons and beatings. But Paul did not stop to inquire about that matter. Brother Fetler tell us that Russia is open to the Gospel. That may be, brother. But somehow I do not trust those Bolsheviki over much. That is not the question, however. The conquerors under the banner of Jesus do not stop to ask about their reception.

Our orders are clear, we have seen the vision, and by the grace of God we are going across.

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THE INSPIRING VISION OF A REGENERATED RUSSIA

By REV. A. B. WINCHESTER

WHAT about the vision of Russia? Is it a very inspiring thing in this hour of the twentieth century? What think ye? I am afraid that many of you are equally culpable with myself in the extent of the ignorance that I have had of this great country until comparatively recently, when I reduced the ignorance a very little bit, but I am trying to reduce it a little more day by day. It was not that I had not read about Russia. It was not that we had not studied something of its history, both in the books that are permanent as history and also in more recent and ephemeral literature, that is, to say, current history, day by day; but we forgot to ask questions as to who they were that supplied us with the facts, and we forgot to ask other questions we should have asked. We forgot to ask through what glasses they were looking, when they saw certain things that they thought they saw, and some of them did not exist at all. I think that a large part of what we have read has passed for history, at least with some of us.

To begin with, the land is geographically far distant from us. Their very alphabet so diverse from our own, and their language and their literature and their habits, and altogether they seem to be so remote from us that we have been willing to take almost anybody's estimate of this great people. Of course, we are glad that we have always had a little saving remnant of knowledge that we were reasonably sure about and that concerning some of the great names in the history of Russia we had no doubt; for it has been so that some of the leaders in every department of human thought and human action have been men who claimed Russia as their home. There is not a single department in art or literature but has had great names that can well stand beside the best we have had. Today probably the leading physicist of the world is a Russian, a man who took the first prize in that line.

Russia Much Misunderstood

If you read that little book by J. W. MacKail, "Russia's Gift to the World," you will be surprised and gratified to learn of some of the really great men that Russia has and has had. It is a little book, but it will give you a knowledge of these facts, if you want them. Then I would advise any of you, if you have not already done so, to consult a number of the *London Times* of September 30, 1916, a special Russian

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number. I would advise you to look at that. It gives a very sobering influence to those of us who have been hearing in the past much of the Russians. It has a sobering effect to just go back and acknowledge the echo of the admiring word spoken by a very conservative critic of the *London Times*, and he is putting his hands up and saying, "Now don't get excited. Of course we all are filled with admiration for the magnificent people whose army has stood the pounding of months when it didn't have munitions enough and were not allowed to fire the munitions they did have, and they took that pounding, and as Doctor Hill, a physician from the United States, who was in the Russian Army, tells in his story in another place, when he saw a hundred thousand men go to a thing that no men except those of the sternest resolve and fearless of death, so that they might do their duty, could do. He saw a hundred thousand men go, and but ten thousand of them come back. He had seen Russian soldiers go day after day, of different regiments; and perhaps out of the twelve hundred men three hundred would come back. And tomorrow others would face it again, and tomorrow again and tomorrow again, until at last they said, "What is the use?" There are today many people in this country who are talking about them as though they were the chief ones upon whom the responsibility rests for the war that is now going on. They say, "If they only had kept on, then it would have been all right; but at the wrong moment their debacle turned back the clock and prolonged the war." They didn't do that. It is simply a base slander to speak in any such terms.

John R. Mott's Testimony

Dr. John R. Mott tells, and he has a right to tell us, for he knows his Russia very well, when he says, "I don't understand Russia, but I believe in it." Well, if John R. Mott says that, I don't know what the rest of us, or some of the rest of us, can do but say, "I too do believe in it," as he does. But he tells us that Russia has been standing most loyally by all that they believed to be their duty until certain fire brands sprang up within themselves inflaming and so bemuddling the people that they were as sheep led to the shambles. But when we think that three million fathers, sons, brothers of the Russian army lie under the sod, having given themselves, as they believed, that liberty might be given or retained to the world—three millions of them suffered the extreme penalty of loyalty and two millions more maimed for life, more than all the allied forces put together; and two millions more were interned in the central powers of Europe; when you think of what they have suffered to the very limit of sacrifice; and then to hear contemptuous criticisms of Russia from those who have not lifted a finger to prevent rampant militarism from crushing the liberty of mankind, it is difficult to keep indignation within bounds. It is John

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R. Mott, a most loyal citizen of the United States, that says his own beloved and revered nation waited three years, when Russia was standing, and, in the providence of God, the first year it was the chief obstacle to the domination of Prussian militarism. Prussian militarism would have been over the world today, humanly speaking, but for what they did. In this day of poor Russia's sorrow let that be gratefully spoken about her.

Russia's Political Crisis

Consider what happened in Russia that day last year, March 15th, at midnight, when the last of the Romanoffs abdicated his throne, that day when the people passed through their political revolution, when tens of thousands of criminals were let loose. On that day something like a hundred eighty thousand policemen through the empire were given their freedom, if you may so call it, or their marching orders, as you please. Try to grasp that most impressive historical crisis. I venture to say it would not be safe in Britain or in the United States (without controversy two of the most advanced in the Christian religion of the nations) under such conditions. I venture to affirm they would not have stood the test as well as Russia did. Then right on the top of that political revolution there came an economic revolution, an economic revolution that has been going on here and in Britain and in Scandinavia and all over the world. Dr. John R. Mott and others have told us of things prepared with demonical subtlety and deceit by Germany that were ready immediately when the Czar abdicated. For example, they had one large lithograph representing a war-worn and weary Russian soldier coming up out of a slimy trench, and yonder was a beautiful field of wheat waving with its golden grain, and just in the middle ground were little children running with their arms out, beckoning him. But between the slimy trench and all that picture of love and home, and children, there stood two malign and sinister figures. They were the United States and John Bull, and both of these with clenched fists are saying to the soldier: "You haven't finished your job for us yet. You must fight for our capital, and when you have won the war for us, then we will let you out of the trenches." That was the lying representation of Germany concerning Great Britain and the United States at such a time; and there were many other things like that. Do you wonder that with the I. W. W. working and the socialists working that such things came out? You say that the Russian soldiers turned and ran. Never. There are today parts of the Russian army and parts of the Russian navy standing as surely and as strongly as any part of the armies of any of the allied forces. You have Semenoff in Siberia, and you have others standing here and there, apparently submissive to the Bolsheviki. They seem to be so

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only and will yet prove their loyalty to the allied cause when they are free to act.

Appreciation of America's President

I am not here speaking of the duty of any nation, but incidentally I want to say that I wish I had the ear of that great man whom God has given you in this hour of defending the nation, I would that I had the ear of President Wilson, and I would say to him, "I thank you, Sir, for the noble manly words full of sympathy and of hope which you have spoken about Russia." I would also say "Do what you can to send some forces in there as soon as possible, to assist the men who are there now and under reliable leadership are ready to fight." Russia has, as Dr. Mott has said, great leaders at the top, and she has also a weak middle. They haven't confidence in one another. They need to have some one to come in from without, but my prayer is that we shall be able to send a band of gospellers, whatever the nations may do, that we shall send a band of gospellers who shall go in and speak the word they most need there. Supposing that Russia were the most wicked nation in the world. I am saying supposing that, for it is very far from that, but supposing that she were; or, if you will, supposing that she has come right now to the darkest point in her history, to the lowest ebb spiritually, then I say, is when she needs it most of all. What do I mean? You must have a positive and a negative electric current in order to have great brilliancy. It is true equally in the moral realm. When God's loving-kindness and righteousness, His positive love and goodness meet man's unrighteousness and sin,—and they meet in the Cross of Calvary,—you have a brilliancy that will illuminate earth and heaven and that shall shine as the stars forever and ever. And therefore the very fact that the hour of this darkness and sorrow and reproach has come to Russia, is significant to us. God's salvation is ready.

Now, I want to say that the vision of Russia that I hope to see some day soon is the vision not of a regenerated land, in the sense of which people speak of political regeneration, not that; there is no such thing as a regenerated nation, in the scriptural sense of the term. Not until every subject of a nation is regenerated by the power of the Holy Ghost, will there be a regenerated nation; and that will never be until the Lord comes. But then you have the fact that you can have a great number of people that are regenerated in a nation.

God's Last Experiment

What is the vision of Russia today? As I see it, it is a marvelous land, not only as touching the map; but Russia in this hour is standing

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forth as in God's light, His last experiment, if you will. If you have the requisite historic knowledge, if you have at all an imaginative faculty that can be quickened into vividness, if you have any power whereby you can visualize the unseen, then I would ask you to go back into that period of history ante-dating the great Protestant Reformation, before Luther and Zwingli and John Knox, and other stalwarts of the Reformation, go back to that period.

I am only a poor Scotchman, and somebody has said, when a Scotchman called himself poor and humble, "I will turn aside and see this great sight,—a humble Scotchman." But then, even if I am only a Scotchman, I want to say this: I hope I have got beyond all national lines, in some respects at least. Among the children of God I am at home anywhere, and I thank God for having had the privilege of meeting and mingling with people of almost every nation on earth. But I say that those who do pride themselves in Scotland,—and I love the land that gave me birth,—those who do, whenever they speak about the land, I think they never go back beyond the time of John Knox. The Scotland before John Knox was not worth talking about, and the less said about it the better. And any part of Europe before the Reformation was not worth talking very much about; at least the less said about it, the better. The Reformation, under the blessing of God, was the greatest uplift the world has ever had since our Lord left the world. Now then looking at that, we say, "Oh, what a great thing it was that the Reformation occurred." Yes, and I would to God that it had been greater. Do you know what stifled the great forces that were released at the Reformation? Was the truth of justification by faith the only truth that needed, so to speak, to be restored out of the depths? Oh no, by no manner of means. I would that those who began to see so clearly, as some of these great reformers did see, I would that they had kept to the New Testament and remembering their freedom from the bondage of priestcraft and that they had "an unction from the Holy One" to understand the blessed Word of God that they had vitalizing Word. But they began to match the world's power with similar power, they began to draw the sword to meet the sword. I believe that for the allied nations, for example, to draw the sword was their inescapable duty, but I believe for the Church it was a great crime. I believe it was the beginning of what has made Christendom a hissing and a by-word, of what has made her weak, has deprived her of her strength and shorn her locks even as Samson's locks were shorn. They created immediately "national" churches, the national German Church, the national Dutch Church, the national English Church, the national Scotch Church; and the identification of secular interests with sacred; of Christ's kingdom with the kingdoms of this world,—was the beginning of the tearing down of the lines of demarcation that should have remained. Because of this worldly alliance,

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their spiritual sight dimmed, they did not see the great truth of sanctification. They did not see the great truth of the Lord's coming, which we have been privileged to see, which would have made them invincible in all the world; but now we are the inheritors of some of the blunders of unbelief and of worldly complicity and alliance which they left us. Are we to preach something of that kind *in a land that has not known a Reformation*, in a land that is free from certain kinds of evils, in a land where the form of ecclesiasticism under which it has been standing is today now condemned? Are we to inoculate them with the divisions and dissensions which we have? Are we to do that? I trust in this great hour that God will give us men to see this thing clearly.

Russia's Hour of Deliverance

I believe that this is the hour when for Russia there is deliverance. Do you remember in that thirteenth chapter of the Gospel according to Luke; do you remember there where one woman that had been bound for eighteen long years was released? And no doubt, like another woman in the Gospels, she spent all her living on making efforts to get well; but she was bound for eighteen years. Then she heard of One who was a Deliverer. You have not heard aright of Christ, if you have not heard of Him as being a Deliverer. He comes to break the shackles, to break the fetters, to open the eyes and to give release to the captives. He has been doing it all along. And so when this woman came to the town where Jesus was she heard that the Lord Jesus was there and she heard that He was a wonderful Deliverer, and her friends said to her: "Now, Mary, He is here. Come along and see Him." And I can see her coming, but there are two voices in her after all, Dr. Jekyl and Mr. Hyde, and one is saying: "What is the use? Haven't you gone to all sorts of physicians of reputation? Haven't you gone to this sanitarium and that sanitarium? Haven't you gone to this spring and that spring? And nothing has ever helped you. What is the use? There isn't any hope for you." But another voice said: "*He* may be able to help you; *He has helped others*, you know." And so she came up slowly, very slowly; and when the Lord called her He said, "Come to me," and she went painfully up to Him. He put His hand upon her and she stood up as erect as any of those children who played on the hills, as erect as any girl ever stood. What does the record say? It says: "They all glorified God." If that is true of one soul's deliverance, how much more so of the deliverance of many?

I see a great nation—great in every respect. I see that nation of hundreds of millions who have been bowed down and bent in the fetters of a condemned ecclesiasticism. I see them persecuted, yet many of them earnestly seeking after God and truth, seeking as earnestly as

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any people by nature ever sought; but centuries of suffering, centuries of darkness, centuries of poverty, centuries of bondage have left its stamp on their faces. But when you see the whole nation summoned by Jesus Christ, the Lord of all, summoned by Him, through you; if you are ready to be used of Him as His instrument to put His hand upon that nation as He put His hand upon that woman bowed beneath that bondage of sin, you will see that nation rise and stand erect, and you will with myriads glorify God as you have never done. It may be that it is His way of preparing blessing for His nation, for this is a nation that has within it the largest number of Jews in the world, and the Jews have not been forgotten by the God of Jacob. Praise His name for that! I was reading recently speeches made by your Ex-president Grover Cleveland, and comments on them by Dr. McArthur of New York, and others in which it was said that Russia was an utterly barbarous people and all that kind of thing. Well, I don't think that Dr. McArthur is talking that way today. I wish we could see this, that that great people are *ready now*. Look at all there is to do. "Look at all there is of confusion and strife here," you say. Oh, I know all that, there is enough of that and too much of it right here in Chicago. But let me say this, that the confusion will go when we get a vision of the Christ and yield ourselves to His blessed will.

A Wonderful Vision

If we are to see this vision that is to inspire, we must first see Christ as He is. Have you ever looked at a great telescope? If you have not do it if ever you have the opportunity. Ask someone who can be considered a trustworthy guide to show them Saturn, that great planet that swings in his orbit something nearly a billion miles away from the sun. It takes twenty-nine and a half of our years for him to swing clear around in his orbit. That planet, with a diameter of something like seven thousand miles, has at least two great rings—a unique thing among the great worlds of the universe that God has made. The great outer circle of that outer ring is 176,000 miles in diameter. Our earth is a big thing, of course, but it is only 8,000 miles in diameter; this is 176,000. The outer ring is 21,000 miles wide. It is 100 miles thick, and as solid as this planet; and then there is a space between of 1,800 miles, and then the other ring is 34,000 miles wide. And then between the inner ring and the planet there are 20,000 miles, and these revolving rings are graduating the orbit with the planet, but also they are turning with the planet, and turning at a rate fifty times faster than we are, and we are going 1,000 miles an hour on this earth surface. What I ask you to think of is this: These rings are kept in place; they have not varied by an hair's breadth in space, or by a frac-

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tion of a second in time for thousands of years. If they were to lose their balance but a very trifle, it would mean that they would dash against the planet, and the planet would dash against other parts of the solar system; and so the universe would go to smash; but it has not smashed yet. And why? Because He, with the pierced hands, is seeing to that. In the stellar heavens His will is done, friends. It is when His will is not done that things go to smash. His will is not being done in Chicago by every one of the officials, or even by every one of the Christians. There is room for confusion nowhere where His will is being done. It is where His will is not being done that there is room for confusion, but in that day that is coming His will shall be done.

What Can I Do?

Now then, in closing, and I am not going any further, I want to say just this: "What can I do?" some of you will say. Unbelief always says, "What can I do?" Here is the greatest problem presented to the Christian church. I would say, the greatest challenge that the church ever had; and here in this wonderful, this marvelous day of opportunity, God is saying: "You go forward," and you say, "Why, you don't know who I am. Nobody knows me, I am unknown." Well, there are times when you wouldn't say that, and if somebody else would say it, something would happen. Oh, beloved, I would that we could understand that every one of us is needed in this hour. The Lord is demanding and is asking us to do this. He asks us to be good stewards. What is a steward? A steward used to be a keeper of a styward; afterward the word came to be used of anyone to whom was entrusted anything of value. And it is required of stewards that they be faithful. A lady overheard two men talking in front of the great cathedral at Cologne. One man said, "We did a good job there." And the lady turned and saw two rough workmen that possessed no mark of either skillful workmanship or capacity for architecture. And the lady out of curiosity said, "May I ask what it was that you did to the cathedral?" "For two years, across the street, I mixed the mortar, and we did a good job." Beloved, God needs men to mix the mortar. Be a mortar-mixer, if you can't be anything else. I do believe this, that if you want to say the twenty-third Psalm as a Christian ought to say it, you ought to say, "The Lord is my Shepherd, I *will* not want. He leadeth me beside the still waters; He maketh me to lie down in green pastures." No man, any more than a sheep, will lie down unless he is satisfied. And the reason why there is so much discontent and unrest today is that people are not satisfied. Why? Because they have no real design and purpose in their lives.

Men are talking about consecration, and saying: "You must do this in order to be consecrated." I think no word has been so abused as that

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word "consecration." To give rules for consecration would be like giving rules to a mother about how she is to love her child, her first born. No! No! Consecration is simply saying this: "I am not mine. Lord, I am not mine, I am Thine, and Thou art mine. Lord, what wilt Thou have me to do?" That is the first thing that Paul said after he ceased to be Saul. Now then, what will You have me to do in reference to this? Oh, I ask you to pray that you might in some way contribute to this thing, that you may in some way count in this great matter. If you never have had a definite purpose before, pray that you may have one now. I know some people that have passed away that didn't seem to have a purpose in their life; and I know others that now, since things are looking so dark in this world, they say, "Oh, I have spent years in trying to save, but now it is all scattered and there is nothing sure." Oh, but there is one thing sure. The Rock of Ages is sure; and in that day when the Lord of Glory shall come, if you have bent your powers definitely to one thing and said, "I am going to work for and with God in saving the world in this little hour until He comes," then what a shout shall go up when China shall straighten up, when Russia shall stand erect with the others, when different parts of the world shall stand up and together sing as we were trying to do this morning with one heart and voice, "Glory to Him that sitteth upon the throne."

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A QUIET HOUR ADDRESS

By REV. A. B. WINCHESTER

MY heart is full. I have a great many things I want to say, but cannot for a very different reason from that which led our blessed Lord to say, "I have many things to say unto you, but ye cannot bear them now." The Teacher was able to teach but the scholars were not able to learn. Well, it is not that way with us. I have many things to say unto you, but I have only a very short time in which to say them.

I was going to speak on Prayer this morning, and I just thought about it in the night. If I speak on prayer, I can get everyone in the audience that is before me to agree to any propositions about prayer that I state; and if I state the conditions of prayer, if I state that the effectual fervent prayer of the righteous availeth much, everyone will say, Amen. But it is not intellectual assent to a proposition that we need, it is something more than that. Carlyle and Ruskin were talking together once about literature, and both of them had a right to some opinion on that question; and Carlyle said to Ruskin, "How do you account for it that some of the ablest literateurs of the day, men who write on themes of vital interest, men who issue books well written, of profound thought and of finest literary attainment, can hardly get sale enough for them to pay the expenses of publishing; whereas some trashy novel"—and I do not know what he would have said today if he could have seen some of our novels—"some trashy novel, with no literary merit whatever, will sell by scores of thousands." And after a profound pause, Ruskin said: "Well, there is only one explanation I can think of, but it is quite sufficient, and that is, that the novel, however trashy, has love in it." You know that yourself, and you have gone through the story to see how the thing is going to end. The thing, brethren, that we want to see in the great truths of our holy faith, is that they are nothing at all, unless there is vital union with the Lord Jesus and love to do His will.

Burden Bearing

Do you remember what it says in Galatians 6:2? "Bear ye one another's burdens." Oh, what a word that is! "Bear ye one another's burdens!" That is in the second verse; and the fifth verse says, "Every man shall bear his own burden." The two words are slightly different in the Greek, and the one has reference to a load, a weight beneath which a man is staggering; just as you may see on the street a man or

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woman, sometimes, indeed, a child, staggering beneath a burden. Any man who has a right to be called a man would certainly stop and help a little bit in some way or other because the other man is staggering beneath the load. Every man would help another when he is overburdened; but every man has a burden of responsibility he can carry himself alone. And today as we consider Russia and the burdens they are staggering under, burdens of poverty, burdens of bondage, burdens of reproach, burdens of sin; bear ye vicariously, if you will, their burdens. But then, in doing so, what shall be the motive? Mere humanitarianism, mere human sympathy? Oh, no. "Bear ye one another's burdens and so fulfill the law, *the law of Christ.*" I want to go to the third chapter of Hebrews to get more of that. "Wherefore," Every word is pregnant and vital. "Wherefore." This is not the language of the poet, it is the language of the logician. This is the language of the man who reasons because of what has been set forth. And what has been set forth? In the first chapter, the Lord Jesus Christ is set forth as being not only superior to men and angels, but as God. "Thy throne, O God, is forever and ever." There are seven marks of the deity of our Lord Jesus Christ in that first chapter. In the second chapter you have seven marks of the humanity of our Lord Jesus Christ. When you come to see in one Person these two great facts, "very God of very God" and "very man of very man," and they meet in the same Person, two distinct natures and one Person forever, when you get that, you have a thought greater than you have any horizon in your intellect to ensphere. Wherefore, now seeing that the great God spoken of in the first chapter is the Man spoken of in the second chapter, who was in all things made like unto His brethren, in order that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; "Wherefore, holy brethren, and I just touched on that "holy brethren" yesterday. There isn't anyone holy, not one, there is none righteous, no, not one. Then who are the holy brethren? Those who are holy with the holiness of Christ.

He That Sanctifieth

The greatest one of the greatest words is that eleventh verse of the second chapter: "For both He that sanctifieth." Oh, what a blessed thing that there was One who could sanctify! Every man required to be sanctified. If you think, for example, of having Moses, who was to the Israelite the great standard, and then ask, "Will Moses do to sanctify me?" Oh no. "Will Abraham do?" Oh no. These all were under sin and all under condemnation, and every one a child of wrath. Then what shall we do? He who is of purer eyes than to behold iniquity, is He who sanctifieth; He is the One who Himself was God

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and man, who brought us nigh by His blood. We who were far off have been made nigh, for both He that sanctifieth and they which are sanctified—that is, every Christian, they which are sanctified, not with the inherent holiness which is theirs already in possession, but with the sanctification of Him—as having been set apart, and having also the covering of the Lord Jesus Christ covering them completely; so that God sees no iniquity in Jacob and no perverseness in Israel; and therefore both "He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren. Beloved, I am not sure that I know just the atmosphere of the Greek Church in Russia. I am trying my best to understand it, but I do not know the actual working out of it in Russia. I know what it is in Italy and I know what it is in France. I have seen the working out of the Romish Church there, but if I understand the one thing that differentiates that form of Christian profession from what we may call "evangelical faith," it is this: They are saying to the people, just as many of our ministers are also—because many of our ministers in evangelical pulpits are in the same position—they are saying: "Now then, be ashamed of yourself for this and that and the other. Be true, try and do good and be good." I am sorry to say that there are even some very prominent pastors who are saying: "Now, all you need to do is to get up and take my hand and promise to be good, and then you are a member of the church at once"—and all that sort of thing. Supposing that you had a boy such as some of those big brothers take hold of out of the juvenile court, and supposing that you wanted that boy to reach up to something better as a citizen; and you said to that boy, "Now then, be ashamed of what you have done." Well, he is that in part, deeper perhaps than he would admit. But you say, "You ought to do this and that, and if you do thus and so, you may become a king's son one day." Do you think you are going to help him to live that kind of a life that you want him to live by saying that if he will do all this and that and the other things, that he will be a king's son some day?

A Child of the King

There is another way that I think would be more successful. It is not to say, "If you do so and so you may become a king's son"; but to say to that boy, "You are a king's son. You are begotten again unto a living hope. You are loved by One who puts before you just for your taking it, sonship and princehood." In other words, tell that boy that he is loved. Nothing will make a man so humble as to know he is loved. Remember Job's defense. His friends were marvelously wise, and their arguments were wonderfully comprehensive and unanswerable, and Job yet stood off with his defense. But when he saw the

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Lord as the Lord of Love, then he abhorred himself. And to tell a boy that he is loved will help him on. Beloved, what we need to realize more than anything else is this,—"We love Him *because* He first loved us," and that we are called to be saints; that we are separated; that we are sanctified; that we are now as pure in God's sight as the Lord Jesus Christ is, because everything that belongs to Him is ours." Oh, what a wonder it is! "Wherefore, holy brethren," you who have been sanctified. And you notice what follows: "For which cause He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing praise unto Thee." Where did He get that? Well, let us see. "And again, I will put my trust in Him. And again, behold, I and the children whom God hath given me." Oh, the Scriptures are full of Christ. The sun is the center of our solar system. Every planet is swinging in His orbit, and yet held fast by invisible gravitation to that sun. The Lord Jesus is central in the Word, He is central in redemption and in providence, the Lord Jesus is central in the Godhead. You could not know the Father except through Him. Every part of the tabernacle spoke of His glory, and every part of the Book speaks of His glory. You find the Good Shepherd in the twenty-second Psalm, the Great Shepherd in the twenty-third, and the Chief Shepherd in the twenty-fourth. The Good Shepherd gave His life for the sheep—that is the twenty-second Psalm. Then the Great Shepherd is also in Hebrews, thirteenth chapter, "The God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will." Then you have in I Peter 5:4, the Chief Shepherd. All the New Testament is full of the death, the resurrection and the glorification of Christ.

"Two Men" Not Angels

In the twenty-fourth of Luke two men stood there, speaking of His resurrection, and you know so many people tell us there were two angels who appeared to the men of Galilee, but I do not read in my Bible that there were any angels there; I read there were two men. They are not named, but I think they were the same two men who, in the ninth of Luke, were speaking at first of His decease, and now of His resurrection. Again, in Acts 1:10-11, they are saying, "This same Jesus which is taken up from you into heaven shall so come in like manner." And so you have the three Psalms in which the Lord calls us brethren; first, in His humiliation, when He went down to die for us; second, in His resurrection, when He is declared the Son of God, with power by the resurrection from the dead, and third, in His glorification when He is to come again.

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I am speaking now to some who are yet young in the faith, and I wish to say just a word about how to proceed in the study of the Word of God. First of all, believe it to be the Word of God. "Oh, yes," you say, "but there are different translations and some of the words are in contradiction to the rest of it." Here and there some scribe has perhaps put a shade of difference in meaning, and so on; and there are slight variations. But these are simply infinitesimal in comparison with the great body of truth. You can depend upon it that in our English version even you have the Word of God. I know there are variations and all that, and it is your duty to study these. This is the real higher criticism, a higher criticism that everyone who professes to teach ought to try to make himself master of as far as possible. But the humblest child of God can come with confidence and say, "I have here the words of the Holy Ghost."

Partners and Partakers

One important part in your study of this Book is the study of certain words, and the word "partakers" is one of them. We are partakers of Christ and of His holiness. If you have a Greek concordance follow the word through and you will find that the word is from the same root word as "Paraclete." It is the word that suggests the standing by the side of another to be of comfort and help. It is translated "partners," as, for example, where there were those who were partners in fishing, and here we are His partakers or His partners. Oh, if you have a grip on that, beloved, what an interest you will have with Christ in seeking the redemption of Russia and of the world today. "Partners"—"partakers" of what? "Of the Divine calling." The fact is that in proportion as any of you will gain in fame or place or riches or anything, whereby men will honor you, you will lose spiritual power. "My glory will I not give to another." Oh, I have known some of my brethren in the ministry that were men of splendid capacity, with marvelous ability, who have gradually lost, because there came to be a chestiness. They wanted this and they wanted the other thing, and the Lord said, "All right, you shall have your reward, and you shall have your place"; and the Lord allowed them to do the thing they wanted to do. But that is not it. We are "partakers of the heavenly calling." We are princes and priestesses of the royal family of God, traveling incognito through a wilderness world that did not know the Lord of Glory and does not know these who are partakers with Him in His heavenly calling. We are but "pilgrims" and "strangers" and "sojourners." And do not think these words are all the same thing. They are not similes. They have distinct shades of meaning. Trace them out, if you will, as "partakers of the heavenly calling."

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Consider What?

Consider. And this is a word that appears four times in this epistle, but it translates three different Greek words. There are only two times that it occurs in the same form as the word that is translated "consider" here. The other time is in Hebrews, where it says, "Consider one another to provoke unto love and to good works." And these two things are the only two things that the Lord asks us to consider in that particular sense, in setting the whole mind to grasp the truth. First, consider the Apostle and High Priest of our confession, Christ Jesus. Second, consider one another, brethren in the Lord, consider our interests, our partnership with, in service and fellowship and sacrifice, in the Lord. Oh, what a wonderful thing to consider the work and to be able to consider ourselves as partners with Him! Think of the stars and consider what a world, what a big world we have! Then think of our sun. How many of our worlds would go into that sun, if the sun were conceived of as a hollow sphere? Fifty, somebody might say. More than that. Some little boy might think a hundred. More than that. A thousand. Oh, more than that. A million and a quarter worlds like ours would be necessary to fill the sun, if it were a hollow sphere, and yet the sun is a small thing in the universe of God. And when you think of the amazing things that God hath made, how marvelous that God should say that we are partners with Him, we are identified with Him!

The Partnership

Then consider "the Apostle and High Priest of our confession," isn't it wonderful? The Apostle—that is, the Sent One; and then remember that we are *partners.* "As the Father hath sent Me, so send I you." I do not feel that there is very great danger of our talking about Christian service as something that belongs either to a meeting or a conference, a church service, or to some particular duty that we have voluntarily agreed to undertake in some congregation, or something of the kind. That is not service for Christ. As the Father sent Christ, so hath Christ sent us. The words "sent" and "service" mean everything we do. When I go to arrange for going back to Toronto today, that is a part of my service to Christ. In every detail of my life, if Christ has the place that He ought to have, everything, mark you, is just a part of my partnership with Him. And, oh, what a place He ought to have in my life as Lord!

He ought to be Lord in my thought-life and every imagination and high thing ought to be cast down. How many of us get opinionated! Some of us are belonging to this church or that church, and we have learned a little thing here or there, and have come to think that that

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particular shade of interpretation, or that particular conception of duty, or that particular notion or theory is the only thing. Why? Because we have allowed the mind to work on that one thing without constantly bringing it to the Book, for through the Book the Holy Spirit gets the light of Christ into our lives.

Oh, to be free from all trammels, from all bondage, to be only Christ's! He is the Sent One, and the Apostle, who is to rule in our hearts and minds. By His obedient life and His sacrificial death He was the Apostle, the Sent One of the Father.

"*And High Priest.*" Now that is a term that is very significant; for the whole of this Epistle to the Hebrews really may find its very center in that differentiating between the Aaronic and the Melchizedec orders of the High Priest. Oh, the glory and beauty of this! "Consider Christ Jesus, the Apostle and High Priest of our confession."

Greatness of the Opportunity

I would like to have had time to make some application of this, more than I can possibly do. As I said at the beginning, I have yet many things to say unto you, but I have not the opportunity of saying them. As I lay awake last night, thinking of this conference, I was thinking of the great ones of the earth that are not here. And I said to myself, Oh, this great opportunity of one hundred and eighty-two millions of people, liberated for the first time after centuries of longing for freedom, for light and education,—for something like eighty-five per cent are without education and illiterate—longing for freedom in order that they might have opportunity to worship God without any state church saying to them, "Do this and do that!" Surely if the Church of Christ were awake to understand the urgency of this call this place would not have room to hold them. We are a small company, comparatively speaking. And how many of us feel that this is such an opportunity as the Church never had before, to go and give the Gospel to those people and to that great number of Israel in Russia, more than in all the earth beside! I think of the opportunities of preparing the way of the Lord for them. And then as I think of the fact that we are so few, I say to myself, "Are you discouraged about it? Not at all. Are you surprised about it? Not at all." It is because the Lord has said, "I will not give my glory to another," that every great movement He has inaugurated has been not with a great display of wealth or power, not with a great number, not with the great ones of the earth, but He is pleased to take the things that are not to bring to nought the things that are. And you, dear people, if you will consider the Lord, the Apostle and High Priest of your confession, until you absorb of His spirit more and become partners with Him in praying this matter through, I assure you that there are enough here and more than

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enough. But, oh, to think that here is a situation calling forth the greatest concentration and consecration, and so few think about it! But the few will do if we only put our trust in Him. Do not trust in bigness of organization! Whatever the committee have to announce today, I do pray this, beloved, that, as we represent different bodies and different conditions of service, different languages, and of necessity there must be intellectual divisions, yet I do pray that for once, if we have never been feeling ourselves inadequate before, we will come with a New Testament alone and stand in the freedom of the sons of God and subordinate everything, putting under foot any tradition that would hinder the full flowing of the tides of brotherhood; for the Holy Spirit will work more fully when we are willing to work without any trammel for His glorious service. I do pray God's richest blessing upon you. It has been a blessing to my own soul to meet those of different languages and from different parts of the world, and to rejoice in the fellowship I have had here. The Lord be with you!

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THE BOGOISKATELI; OR, SEEKERS AFTER GOD

By PROF. I. V. NEPRASH of Philadelphia

ABOUT a hundred years after the founding of the Russian kingdom King Vladimir introduced the Greek Orthodox Faith to his subjects in the following manner: Priests from Greece were invited, and a proclamation was made to the inhabitants of Kiev, then the Capital city, that on the following morning everyone, small and great, must go to the Dnieper River and be baptized into the new faith. "Anyone who disobeys and fails to come will be considered as an enemy to the King," were the concluding words of the Manifesto. On the following day the people of Kiev came in multitudes to be baptized.

Vladimir Introduced Christianity

Shortly after this Vladimir sent one of his generals with an army to introduce Christianity in the land. What this introduction was can be judged by the historian's record, which reads: "Vladimir introduced Christianity with the cross, but his general with the sword." This took place in A. D. 988. History bears record that at this time Byzantium was already decayed spiritually and also in its culture. "From this poisoned source we took the great idea of Christianity," says the historian, Chadaiev. He acknowledges that the great power of the Christian idea was undermined in its very roots by Byzantine formalism, and under such conditions Christianity was carried to Russia.

We read: "Other foundation can no man lay than that is laid, which is Jesus Christ." Upon the foundation depends both the greatness and the durability of the superstructure. The life of the Russian Church illustrates this. More than a thousand years have passed since she was founded, but the spirit of Byzantine formalism still remains with her. This influence of Byzantism was stronger because of the fact that the priesthood consisted of Greeks who did not know the Russian language, and who therefore were unable to instruct the people, as they could only officiate at ceremonial services.

There was little culture among the Russians. In the fifteenth century we find Gonori, the Archbishop of Novgorod, making the following complaints: "They bring to me a peasant to be ordained to the priesthood or as a deacon. I order him to read the Epistles of the

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Apostle, but find that he is not able to do so. I give him the Psalms, but he is not able to read these. I order them to teach him the litany, but find that he is not able to convey to memory a single word of it. I tell him to do one thing, but he does another. I begin to teach him the alphabet, but after studying for a while he asks to be released and does not want to study. If I should refuse to consecrate him, they would complain. Such, my dear sir, is our land, we can find no man of education."

The Hundred Article Council

About this same time a church council, known in history under the name of Stoglav, or the Hundred Article Council, acknowledged the same fact. The council said: "If we will not consecrate the illiterate, the churches will be deprived of singing and Christians will have to die without repentance." What could such a clergy give to the people? Nothing but ritual. This spirit of ritualism and formality manifested itself also in ecclesiastical controversies. For instance, in the twelfth century a controversy arose in Russia as to whether fasts should be kept when they happen to fall on a holiday. Wednesday and Friday were always fast days, but what shall be done when a holiday comes on these days? Is it necessary to fast then, or should the fast be annulled because of the holiday?

Many are the controversies that occurred in the Russian Church. For instance, the question of how to hold the fingers when making the sign of the cross. Some said that the sign of the cross should be made with two fingers, others said that this would be insulting to the Holy Trinity and that three fingers should be used. At last the Patriarch of Antioch, Macarius, and Gabriel of Servia came to Moskow to revise some ecclesiastical books. A council was called by the state church to consider this question and finally it was decided that three fingers should be used. This decision of the council was proclaimed to the people very triumphantly on the 12th of February, 1656, in the Monastery church of the capital, in the presence of the Czar and patriarchs. The next year another council decided that everyone making the sign of the cross with two fingers should be excommunicated from the church.

Low Standards Among Clergy

Of course, it was the clergy, and the clergy of the highest rank, that occupied themselves with these matters; and the rest were compelled to listen. The Russian people have inherited from the Greek Church not only a dry formalism, but also an absolute dependence on the State. Opposition to ecclesiastical authority was punished by the

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State. The condition of the rural clergy was really tragical. Being separated from the people because of their office as agents of grace, yet not being able to minister to their spiritual needs, because of illiteracy, they very often fell into drunkenness. The "Hundred Article Council" admitted: "The priests and the readers in the churches were always drunken and talked very unseemly, without any fear of being reprimanded." "At times the priests fight one another in their churches." About the monasteries the council writes: "In all of them drunkenness prevails, among the superiors, the monks and the parochial priests." "Women and girls were often found in the cells. The priests are very negligent in their duties, holding services once in several weeks and at times once in months; and even then, only in a case of a baptism, wedding or funeral, being interested more in the income than in the spiritual welfare of their flocks."

Peter and the Orthodox Church

Peter the Great brought a fresh stream of western culture into Russia. The period of his reign should have marked the beginning of a new epoch in the life of the Russian clergy, but recent years have shown that no change occurred.

Every living thought was suppressed with a fear similar to that of a man who hesitates to repair his old house for fear that it may crumble altogether. When we pointed to the spiritual decay of the church, the loyal friends of Greek Catholicism answered: "The Orthodox Church is enslaved by the government; if she were free then you would see her glory. The revolution has liberated the church from the burdensome and harmful guardianship of the state and we have seen the now free church not in her glory, but in her state of complete helplessness. There were almost no priests who would openly step out with the Gospel in their hands to lead men in new Russia in a new way. The convention of the clergy which met in Moscow last year, upon which the eyes and the hopes of all Russia were centered, dishonored itself forever and proved a disappointment to those who looked to it for guidance. Again the old discussion about places and speculations continued. The main topic of discussion was what form of clothing the clergy should wear, as the old garbs were being ridiculed by many. I remember the expression of disappointment on the faces of men who in those days read the newspapers, with eagerness, hoping to find information about the activities of those who, as they believed, were able to direct the life of the nation into new and right channels.

II

Now, allow me to call your attention to another phase of the subject. Everything I have said thus far was with reference to the clergy and the official representatives of the Greek Orthodox Church.

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But What About the People?

Take any book written by one who has become personally acquainted with the masses of the Russian people and you will invariably find this characteristic emphasized: "The Russian people are very religious." And the more a traveler becomes acquainted with the bulk of the people, the peasantry, the more real this characteristic will become to him. And this is true, it comes not only to the attention of the foreigner, but also to the Russian himself when he compares his people with other nations. And even without any comparison it seems strange that in an atmosphere of dry formalism there should be in the hearts of the people such a deep longing for God. This is not an outward, but an inner and deeply mystical religiousness.

The Russian people are true to their faith and obedient to their clergy, but in their innermost souls lives something which cannot be disclosed or understood, but which has nevertheless made its mark on the life of the nation. Let us look at the Roman Catholics. The people give the impression of having definitely found faith, and having found it, they live contentedly. It is therefore difficult to preach the Gospel to them. But it is quite different with the Russians. Ever struggling, restless, dissatisfied, the Russian soul has not found yet that which can satisfy him; he is seeking, seeking the living God. And this is true not only of the lower classes, but also of the middle class and even of the aristocracy. No doubt the Greek Orthodox Church had its part in the development of this religious consciousness:

1. She, the Church, having strict rules of holiness, which, however, are never lived up to naturally, nourishes within her children a consciousness of sin and unworthiness. You can hardly find among the Russians one who would think himself not to be a sinner; whereas, such characters are often found among the Roman Catholics.

2. By her deadness she could not satisfy the longings of a sinful heart for cleansing, but forces such to seek satisfaction outside of her walls. Mark, too, the Russian people are not seeking for a new religion, but are seeking for God and His truth. This longing after truth is so strong in the Russian that a religion, even in the evangelical, is at once accepted when he sees the truth in it. Remember, the Russian is striving not simply for the truth, but for the truth of God. He is longing for the God of justice, the God of the Holy Scriptures. Count Leo Tolstoy is greatly honored and respected abroad, but do you know that the Russian people, the lower and the upper classes alike, have already forgotten him. Of late his name has been mentioned only at times in connection with the anniversary of his death, or some holiday arranged in his memory by his close followers. And this is because he allowed himself to meddle with the integrity of the Gospel, having created a sort of higher criticism. And the Russian, with his spiritual

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nature, will not accept this. To him God is holy and he will not permit a man to rob God of His divine glory.

The Rise of Sects

There are various sects and religious movements in Russia. Some singular doctrine of the Holy Scriptures may serve as ground for the formation of a sect. Then the followers will endeavor to live according to the truth, applying that particular doctrine to practice. Soon their own peculiar doctrine will be adopted and develop itself sometimes outside of the teachings of the Gospel, but the chief thing is truth. A. S. Prugavin is a well known student of sects. Here is what he says: "One or another faith, one or another doctrine, is only good, and only in such a degree useful as it serves the cause of establishing among the people the principles of love, truth and peace."

In the second half of the last century, in the state of Tver, a new movement arose and began to capture the provincial circles quite rapidly. Peasant Sintaev was the founder of it. No revelation was given to him; he simply looked more deeply into life and found much untruth. Prugavin visited these people and his impressions are quite characteristic: "In the dark woods far away from civilized life's villages the human heart is throbbing and unceasingly thirsting after truth. Oh, and how it does thirst!" "We have to explain," said the followers of Sintaev, "we have to press forward to the truth. A part of it we attain as if through a clouded glass, the rest of it we are to search for. We should know the entire law of God," Sintaev himself said to an interviewer; "Oh, if some one would give me that something to complete the knowledge of the truth! I think I would be willing to serve such a man to the end of my days."

The Scoptzi and Chlisti

There are some fanatical sects in Russia. For instance, the Scoptzi, who purposely make themselves eunuchs for the kingdom of God. This very ordinance, their zeal, their idea of Christ's incarnation in one of them, impresses one as very unsatisfactory teaching. But when after my banishment in 1915, while going around the country, I visited them, then I understood at once that all this is done for the sole purpose of finding the true God, of being united with Him or near to Him; and I was much impressed by their peaceful life, their simplicity of words and actions, and even the outward order and cleanliness of their houses and people. But with all their seeking they have not yet found that which can completely satisfy them.

The most unsympathetic and even corrupt sect in Russia is the sect of the Chlisti. Moved by an anxious desire to find God, they have

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created a theory that Christ incarnates Himself in one of them and lives with them here on earth. This is the key-note of their gatherings. A prominent part of their services is the fast whirling of individuals, prophets or of the whole congregation, during which time some of them claim to receive divine revelations. Apparently this whirling is foolishness, but look a little deeper into it and you will find the same seeking after God. They read the portion of Scripture from Revelation 14:3, 4: "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins." They interpret this Scripture according to their own understanding, and explain their practice by the desire to be among the best of the hundred and forty-four thousand.

Alexander Shilov is the propagandist of another sect called Eunuchs. Here is the brief statement of his life:

Alexander Shilov was of a restless personality. In order to find the truth he forsook his family. He tried all the faiths and was a leader in most of them, but not one of them ever satisfied his hunger for the truth, which was so strong that he himself said: "If I were to find the true faith of God, then I would not spare my own body, I would gladly lay down my life for it." Such seekers after God you will find all over Russia, and this may be proven by the fact that almost all the sects in Russia had their birth among the masses of the people. Believing in the transmigration of the soul, the Chlisti carry on a strong propaganda, as every one of them is anxious to find a vessel into which his soul may be transferred after death. If a soul of a Chlisti should happen to be very saintly it then goes directly to God, and it becomes a soul that is shining in heaven.

Then followed the Duchobori, the Molokane, the New Molokane, the Mystic Malevantzi and a number of small sects. The educated classes of the Russian people did not remain behind the peasants, though their seeking after God manifested itself in other forms. The educated Russian seldom professes Greek Orthodoxy, but is nevertheless very religious. Most of them do not believe in the priests, and therefore they are trying to find the truth for themselves.

The Clergy, Bond-slaves

At the beginning I painted rather a dark picture of the Russian clergy. It would be unjust if I should let you go from here with a wrong impression about them. Among the lower clergy, and in very rare cases among the higher, there are some very bright personalities whom we could name "Bogoiskateli" in the full sense of the term. But they have been bond-slaves because they did not dare to express them-

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selves. I am perfectly convinced that were it not for this slavish subjection of the clergy Russia would long ago have found the living faith in the living God through His Book, because the Orthodox Church, generally speaking, has never prohibited the reading of the Holy Scriptures. In the history of Russia there was a time when Czar Alexander I, a very religious man, formed a Holy Alliance of three European monarchs. They all swore to rule their people according to the teachings of the New Testament. The Russian Bible Society worked then most energetically under the protection of the Czar and all the high members of the government. By the ministerial order of Prince Galitzin copies of the Holy Scriptures were mailed to the subordinate officials, and they were instructed to guide their lives by the Scriptures and to distribute the same among the people. This may sound strange in our ears, for we have heard so much about the persecutions, but this remains an historic fact. That was a wonderful time. Can you picture a Russian policeman in the millennium in the role of a colporteur? This is exactly what took place in Russia at that time. Where would Russia be now if she had continued as then? The responsibility for her discontinuing must be borne by two or three bishops who feared the consequences of such a program, and therefore opposed it.

III

The Very Recent Times

Now, permit me to say just a few words about the very recent times. "In our days, more than ever before, there can be noticed among the Russian people a general desire to know God. This desire is so intense that souls, thirsting for salvation, but not enlightened as to the teaching of the Holy Bible, fall victims of false and deceptive teachings. They do not know the truth, and the people who do know it have not come to open their eyes." So wrote the well known student of religious life in Russia, Mr. Paletsky. These words were written in 1899, but they are true of any period of Russian history and especially of the present. The same is true even of the horrible and blood-thirsty Bolsheviki. Before my departure to America I, together with my co-workers, were having fifteen gospel meetings a week in five large halls in different parts of Petrograd. One of the Bolsheviki regiments offered us their hall, seating 300 people; another offered us the Officers' Hall. At the close of the services they would come to us and say: "It is not enough for us to have you here once a week, come oftener. Please teach us, for we live here like animals. We are tired of politics, tell us more about God." The people were simply hungry for God. On the streets you will hear about God. Posters announcing meetings are to be seen everywhere. Meetings are held not only by the be-

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lievers, but also by other movements like the occult scientists, the spiritualists, etc. A certain professor of the University of Petrograd, an unbeliever, whom my wife knows personally, as she was one of his students, used to conduct meetings. He is a good man and wanted to give the people what they were most in need of, and therefore he read and explained to them the teachings of the New Testament. We should remember that the horror of these war days and the ever present fear of death are driving the people to God. On my return from Siberia, after the revolution, I held open-air meetings. This was a new thing in Russia and the people came in masses. At the close of a meeting in front of the Winter Palace the helpers told me that the people were angry because we did not tell them all this before. This message is the thing Russia needs.

Christian Literature Needed

There is a great demand for Christian literature in Russia. People there do not ask for a variety of literature, but for quantities of books and periodicals that have proven useful. The price of paper is very high and the cost of labor is still higher. An ordinary New Testament now costs three and a half roubles and a plain Bible as much as twenty-two roubles, and in spite of these prices the synodical printing office is not able to supply the demand. As editor of the most widely circulated Protestant Christian magazine I had information from all parts of the country. Everywhere the same need existed. They wrote to me asking for preachers. From one village they wrote: "We have a soldier returned from the front, he was converted there and now is setting the whole village on fire for God. Come and help us."

Laborers are needed in Russia. A great problem is now before the Christian world. Russia is open, it is true, but it is open to everybody and everything. Who will enter first? Who will take Russia, Christ or the enemy? Russia is now very sick, and as such she is not to be judged, but cured. We are very grateful for the help the Allies have given Russia, especially the United States.

Russia's Religious Ideal

Every country has its national ideal. For instance, Germany has her slogan, "Deutschland uber alles." America—well, I do not know much as I have been here only four months, but I am told that America knows how to make money. Even little Belgium manifested her soul in her once wonderfully flourishing industry. Russia thinks of herself as a great nation in the future, and always it is in connection with religion. Do you know that Russia has already defined her ideal in her name "Narod Bogonosetz" ("the nation that is the bearer

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of God")? Among the common people there is an unconscious feeling that this is the mission of Russia, while among the intelligent classes this feeling is expressed in a movement known as the "Slavophiles." According to them every nation is called upon to express to the world its purpose of existence, and according to its purpose is the greatness of the nation.

Russia will be great when she comes to God. Will you help her to come? Will you tell her about Jesus? for He has said: "No man cometh unto the Father but by Me."

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The Conference's Message to President Wilson

On the evening of June 26th the following message prepared by a special committee was unanimously adopted by the conference and wired to the President of the United States:

To His Excellency, Woodrow Wilson,
The White House, Washington, D. C.

The First General Conference for the Evangelization of Russia, composed of several thousand American Christians, representing all evangelical denominations, in session at the Moody Tabernacle, Chicago, June 24th to 28th, pledges united loyalty to our honored President, assuring him of earnest and united prayers for him and all associated with him in the great task of guiding the nation in this world crisis.

The conference records its gratitude to God for leading the Head of the Nation to make such a clear and sympathetic declaration in behalf of Russia. At this time of trial, when Russia is passing through the fire, she needs such loyal friends; and we believe that our President has been guided by the Spirit of the Master in making his declaration.

For all this we desire to assure our honored President of our deepest gratitude and loyalty and also of our united prayers.

(Signed) Jesse W. Brooks,
Chairman.

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THE PRESIDENT'S RESPONSE

THE WHITE HOUSE
WASHINGTON

June 27, 1918.

To Rev. Dr. Jesse W. Brooks, Chairman,
Conference for the Evangelization
of Russia,
Chicago, Ill.

My Dear Doctor Brooks:

The President asks me to thank you very warmly for your telegram of June 26th and to tell you and your associates that he deeply appreciates your generous approbation and patriotic support. Your heartening message affords him just the sort of stimulation that he needs.

Sincerely yours,
(Signed) J. P. Tumulty,
Secretary to the President.

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WHAT HAS BEEN DONE TO EVANGELIZE RUSSIA?

By REV. CHARLES A. BLANCHARD, D. D.

I WISH to say one or two things suggested by the remarks of my Brother Neprash, who preceded me, and the first is this: He said that Russia was extremely religious. Now that is true of every country in the world in which there is a false religion. That is true of all Roman Catholic countries, and of all pagan countries; they are extremely religious. And we shall never understand the situation of the world until we learn that the most terrible foe of Christianity is religion. When you send a Christian missionary to Japan or to India, to Russia or to Poland, or anywhere else, those who will oppose him the most bitterly are the masters of the religion of the nation. That has always been so.

I desire to remark, in the second place, that ritualism is as possible to Protestants as it is to Catholics. It is quite as possible for Protestants, Congregationalists, Baptists, Presbyterians and Lutherans, or any other people to get to be mere ritualists as it is for Romanists, or Greeks. And when you find a Protestant who is a mere ritualist, you will find that he is in exactly the same condition spiritually as the Roman Catholic, or the Greek Catholic, who is a mere ritualist. Get enough of them together and you will have the same civilization under Protestanism that you would have under Catholicism. Now we should remember that, because we are all in danger of becoming ritualists, we are all in danger of going through certain forms and thinking that we are all right because we do go through them, though there is no salvation except in Christ.

The third suggestion is this: You will remember our brother said that there were a great many of these sects in Russia, and he mentioned a number of them. I was just asking him whether these sects were open seceders from the Greek Church or not, and he said that outwardly they conformed, and I suppose that that is true. So we must still think of the Greek Church as the Church of the Russian people; a fact which I think is changing very rapidly, and which I hope is to change much more rapidly, and which I hope is to be changed in large measure by the results of our meeting here; but a fact still,—the religion of the Russian people is the Greek Catholic. I have only one thing more of this general sort to say, and that is that as Luther and Fenelon and Madam Guyon and Thomas à Kempis and Saint Francis of Assisi became humble Christians while in the Roman Catholic Church,

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seekers after God who really found Him, not simply seekers, but seekers who found Him; so there are undoubtedly in the Greek Catholic Church many humble God-fearing souls, men and women who in their darkness, feeling after God if haply they may find Him, do find Him; because, you know, God is so anxious to save anybody that He puts Himself in the road to meet any soul that is really seeking after Him. And I imagine that one of the things that we will be greatly surprised about by and by is to see how many really saved people there are in these horrible countries about which we are hearing from time to time.

I am very much afraid that I am going to say something I ought not. My wife said to me, as I was leaving the house: "Now, don't tell the people any of these horrible stories. They are enough to make the women faint away." And I was greatly interested to see that my brother did not speak of the horrible things at all, and I am going to try to avoid them. But if I slip once in a while, you will forgive me on the ground that I am not going to give you a great many things, which are absolutely true, and which I believe people ought to know; but I shall not tell them in view of this domestic situation that I have just revealed to you.

Look on the Fields

The first thing I was intending to say this morning was that in a meeting of this kind we ought to get back to John 4:35, "Lift up your eyes, and look on the fields, for they are white already to harvest." The trouble with us is that we do not lift up our eyes enough,—we keep them down. You women are looking at the floor and the dinner table and the kitchen stove, and you are looking at the ironing and things of that kind,—and that is very desirable, it helps us men to have better times,—but the Bible tells us to look up. "Lift up your eyes, and look on the fields." Now if we can only get to doing that more, we will have more sympathy with people. The failure to do this very thing that I speak of is one reason why we are as selfish as we are, and why we are so mean as we are, and why we are so self-conceited, and why God can use us so little. If we could cultivate the habit of keeping our eyes on the field, keeping our eyes fixed upward, and not on our own little corners, we should sympathize with people more; and that would lead us to greater exertions for them, and we should accomplish a thousand things for the world we never will accomplish unless we lift up our eyes and look on the fields. I was struck by the map that was here yesterday,—that wonderful map, showing the size of Russia. The minute you lift up your eyes, and look on that field, that is the first impression you will get. Here is a country with nine million square miles of territory in it. Now

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we think our country is fairly large, but we have only a little over three and a half million square miles. Russia has nine million square miles of territory. We consider our nation great in population. We have in round numbers 110 million people. We generally say Russia has 180 millions. I think it is more than likely that Russia has 200 million people. I judge the census is not fully taken in Russia. There are large parts of that wonderful land, where it is not perfectly safe for people to go unless they are under armed protection. So I think we may say in round numbers that Russia has about twice as many people as we have here, and we think that we are quite a nation.

Religious but Superstitious

Then when we look at these people again we are reminded of a fact which I have already mentioned, but which I wish to repeat,—the Russians are an extremely religious people; and, as Dr. Brooks was just saying, if a man has a religious faith which is not based on the work of the Lord Jesus Christ, he has a religious faith that will not only not do him any good; but that will actually do him harm.

I was leaving the State Capitol in Springfield one time, when we had a state teachers' meeting there; and I stopped in a little store where they carried fruit and stationery and so on, and I said to the young man behind the counter, "Are you a Christian man?" He said, "Yes." I said, "Well, I am a Protestant. Do you think I can get saved?" Well, he thought perhaps I might be saved. I said, "Supposing I was not a Christian, could you tell me how I could get converted?" "Why, yes." "All right," I said, "tell me." "What you want to do is to make a confession and receive absolution and do penance, and then you will get saved." Now one of my young women came to me and stood by my desk one day, and I said to her, "Where do you stand on this great subject of religion?" "Well," she said. "I am a Catholic." I said, "Maybe then you can tell me the difference between the Catholics and the Protestants." No, she didn't think she could. "Would you like to have me tell you, then?" Yes, she was anxious to know; and so I said, "The difference is just here. Both the Catholics and the Protestants teach that we are saved through the sacrifice of Jesus Christ, but the Catholics say that in order to get the benefit of that sacrifice you need the offices of a priest and the sacraments of the church; and the Protestants teach that wherever a poor sinner is sorry because he has sinned, and looks up to God in Jesus Christ, and says, 'Father, I am sorry, I pray you to forgive me for Jesus' sake,' we teach that he gets pardoned right there, without waiting for any priest, without waiting for any sacraments." This dear young woman had been anxious about her soul for some time, and when I said that to her, she said, "That is what I believe." She said, "I believe that when we re-

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pent of our sins, and ask God to forgive us, He does it right then and there." I said, "Then you are not a Catholic, you must be a Protestant, for Catholics do not believe that." Now it is a terrible thing to have a nation of two hundred million people brought up in a ritualistic church where the truth which they really have is buried under forms and ceremonies and is corrupted by the priesthood. It is a frightful thing; and if we pity anybody we ought to pity people of that sort.

300 Years Under Romanoffs

In the second place, I was going to speak of the government, which is and has been for three hundred years and more, as you know, in the hands of the Romanoffs. The life and property, the liberty and freedom, of all those people have been absolutely in the hand of that one man, the Czar. If he chose to send a man to exile, he sent him, and nobody could say anything or do anything. If he chose to send a man to prison, to prison he went; and so it is one of the great centers, that is, it has been, one of the great centers of autocracy. It is one of the marvels of the world that you and I have lived to see that great military power which has been standing now for a thousand years and more, this single house occupying the throne for over three hundred years, since 1613,—it is a marvelous thing that you and I have seen that thing tumble and fall, as it were, in a day. This seems to be the result of a great many things that we do not know anything about, although we do know about some few of them. But when we have added those things together, we must leave a large margin for the special providence of God. Take, for example, that flood which has checked the central powers in their rush toward the south, and has given the Italian army, hard pressed, such a wonderful victory as we find in our papers today. Who is to attribute that to men? Who is to say that that is the result of man's doings? Undoubtedly those Italian soldiers have done their duty as well as they could, but God controls the clouds, and He caused the floods in the river, and He swept away those twelve or fourteen bridges, and He penned up those Austrian troops on the south bank of that river, and He it is that has given this victory to our armies; and if we do not recognize this, we shall sin against Him, and we will imperil our future and put off the time of victory which we are hoping for.

Now the religious life of these people has been, as you know, strictly Greek Catholic, and it has been Greek Catholic in this way. Men came into the Greek Catholic religion not by conversion or adoption but by birth. A man was born a Greek Catholic, if he was born a Russian. He had no right to choose any other religion. He was under obligation to stay a Greek Catholic, and if he undertook to leave the Greek

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Catholic Church there were fines and floggings and imprisonments and banishments and death which awaited him. I do not know anything which reads so much like the last part of the eleventh chapter of Hebrews as the story of the dealings of the government with the poor people in Russia under the rule of the Greek Catholic Church and the Romanoffs. In every police station there, there was what they called a flogging bench. You do not have to be told that the common instrument of flogging in Russia for I don't know how many centuries has been the knout. I suppose you all know that the knout is a sort of cat-o'-nine-tails, a leather whip with some sort of metal at the tip of each lash to make it tear the flesh when it strikes; and that that has been the common method of keeping people true to the Greek Catholic Church. If men or women undertook to break loose from the Greek Church, that was one of the means that was used to bring them into line and hold them steady. The nobility, the aristocracy, I suppose, were not subjected to this degradation and infamy; but the common people, the poor people of Russia, were commonly subjected to this sort of thing; and deaths were very common as the result of these floggings.

I am not going to talk to you about the prisons of Russia. I suppose you have all read of them. I think a jail in America is a palace compared with the prisons of Russia. And this is another of the means which have been adopted for keeping people true to the Greek Catholic Church. Banishments, of course, we do not have to speak about. Siberia is changing. When we read about the wonderful crops they can raise there, we are led to imagine that it wouldn't be such a terrible thing after all, to be sent to Siberia. But when you see the pictures of those men with their hands chained and with heavy shackles on their feet, and think of those people marching for five hundred or eight hundred or a thousand miles and then landing in some prison,—when you see the thing as it is, I don't think any of you will desire to be banished to Siberia. I am inclined to think that Siberia is yet to become a Christian land and to be one of the great lands of the world. It is much like Alaska, which once we looked upon as a land of icebergs and walrus and what not, yet now we find gold in many portions and furs, coal, timber and fruitful fields. We paid seven and a half millions for Alaska, but we are getting hundreds of millions of dollars from the gold mines and the fur-bearing animals of Alaska alone. We may in Siberia, by and by, find that with despotism banished and under Christian institutions, that land will be a very desirable place to live in. But the stories of banishment to Siberia have not been such as attracted. These four or five methods, the fines which impoverished the poor Christian people of Russia; the floggings, which sometimes took their lives, and sometimes crippled them for life, and always humiliated and degraded

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them; the imprisonments, which were at the will of the authorities of the government and the parish priests, who in many cases had power to send any person they wished to a prison or a flogging bench; and the banishments, and the deaths which have been inflicted upon our brothers over there; these were the ways in which the Greek Catholic Church maintained its power over the people. This suggests to us all the methods of the Romish Church in Italy and in Spain and in Austria, and what would be its methods in this country, if only it had the power.

The Religious Liberty in Russia

Now, just a word about religious liberty in Russia, because we used to hear when I was a boy that liberty had been proclaimed in Russia, and I, at least, did not know what it meant, and I am not sure that I know perfectly now; but I will give you the best idea I can of it. I understand "religious liberty" in Russia meant that if you were permitted to live in Russia and you were a citizen of another country, you would have the privilege of worshipping according to your own religion, while you were in Russia, provided you did it very quietly, so that not many people heard about it, and so that nobody was attracted to it. But you were not permitted to go to somebody and say, "I know about Someone that forgives sins, Someone that heals sick bodies. I know Somebody that relieves men from the fear of death. Now, would you like to hear about Him?" That you were not permitted to do, for it was a penal offense for anybody to evangelize a Russian, and a penal offense for any Russian to wish to be evangelized. Take, for example, Count Pashkoff. When he became an humble Christian,—although a man of nobility,—he was banished to Siberia, because they didn't want him to teach the Bible and pray in Russia, so he was sent to Siberia. After he had been there a while his friends got up a petition and said, "We want you to let him go home and look after his business." And the Czar let him go. Of course, his friends were delighted to know that he had come back, and they began from time to time to meet in little groups in his house to pray and speak together of the things of God. Word of these gatherings got to the Czar, and he said, "I hear you are at your old tricks." The Count said, "Well, your majesty, it is true that my friends have called on me, and when they have called upon me we have spoken together of the goodness of God, and we have prayed together. That is true. I'll not deny it." And the Czar said, "That is exactly what I don't want you to do. You go back to Siberia as quickly as you can, and don't you ever put foot in Russia again." This was in the age of "religious liberty" in Russia. This was in the times when we were told in our geographies that all religions were free in Russia.

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That meant really, I suppose, that the Greek religion was free to all, and the religions of the other people were free to those who had them, if they wouldn't mention it.

Work of Lord Radstock and Dr. Baedeker

Now that was Russian religious liberty. No liberty to change your religion from the Greek Church, if you were a Russian; but liberty to carry on your religion, if you were not a Russian and were permitted to live in the country by a passport, permission to carry on your religion provided you wouldn't in any wise invite anybody else to take your faith. You say, "Well, then, how did religion get on in Russia at all?" I mean the Christian faith apart from the few people that through the mists of the Greek Church arrived at the real truth. How did it get on? Now as far as I can learn, it was in two ways chiefly. First, by way of the Bible societies. The British and Foreign Bible Society has for years operated in Russia. Dr. Baedeker, for example, traversed the whole of that empire, distributing Bibles and portions of the Word of God wherever he went, in prison camps and prison settlements, and wherever he could find people that were willing to receive the Word of God. Now Dr. Baedeker, of course, was not a Russian and he did not, so far as I have been able to learn, attempt in any wise to unsettle the power of the Greek Church; but he did attempt to get the Bible, the Word of God, into the hands of the Russian people, rich and poor, prisoners and free, wherever he could. He didn't try to get people to unite with any church, but he did try to get them to lean upon the Word of God. Now from that sowing, there were multitudes of Christian hearts in Russia. Then there was in the north of Russia the ministry of Lord Radstock, who held parlor meetings in the houses of the nobility. Whenever there was permission given to hold parlor meetings, Lord Radstock, or Dr. Baedeker, would go and speak to those people concerning the Gospel of our Lord Jesus Christ; and there was a large work done among the aristocracy and nobility in the north of Russia. Men were evangelized, not in that a meeting was called and an evangelistic campaign conducted, and people urged to confess their faith in Jesus Christ, but quietly from house to house these men and women were permitted to go and carry with them the Word of God; and in a very quiet, unpretentious way speak to the people whom they met regarding the faith that is in Jesus Christ.

Among Peasants of Southern Russia

In the south of Russia there seems to have been a good deal of peasant population from Germany, which was Christian. There seem

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to have been people coming over the border with the privilege of taking their religion with them for themselves, but not of giving it to any of the peasants around them. Some one says that men are driven to God either from a sense of guilt or from a sense of need. Now there is no question that a sense of need was very great among these millions of people in Russia; living in little earthen floored homes, feeding on black bread, drinking water or a little goat's milk, or whatever they could get, and getting along in the best way they could,—this was their habit of life. And that sort of experience naturally drives a man to reach out after some one that will sympathize with him and help him. And when these peasant populations in southern Russia found that there were people that had talked about another kind of religion that had some light in it and some hope in it, they were attracted to it. Their meetings were held in little homes at midnight, out in the depths of the forests; they were continually under police supervision. Often times at midnight the husband would be dragged away. Perhaps the wife, broken-hearted, would undertake to follow her husband, walking six hundred or a thousand miles sometimes, as best she could. This was the way the work went on in South Russia. But in spite of the fines and in spite of the imprisonments, in spite of the flogging benches, in spite of death. this religion of the Lord Jesus Christ did make progress in Russia. And now, I suppose for fifty or a hundred years, this evangelistic propaganda, limited in so many ways and so extremely hidden from the world, has been going forward. What is the relation of this past to the present? I am not prepared to tell you because I am not a prophet, and I do not know things that God has kept in His own power; but it is my conviction that the present revolution in Russia, the banishment of the Czar, and the proclamation of religious liberty throughout the whole empire, have resulted from the hidden labors of these teachers in the north, and these peasant peoples in the south and central portions of the empire. As I said, I cannot prove this. Did the evangelization which has been carried on in these hidden ways, with terror of life, result in the present political and religious upheaval in Russia? Personally, I have no doubt that it did. No power but Christianity has ever made a people battle successfully for liberty. Men must know the truth, or they never can be free.

America's Debt to Russia

The question now before this conference is, What ought a people like the American people to do for a people like the Russian people? What ought a people favored as we have been to do for a people so unfavored as the Russian people have been? Most of us have never suffered for our faith very much. Here we are, a great nation of 110

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million people, with one of the most fruitful lands in the world under our feet, and one of the most genial skies in the world over our heads, with absolute religious liberty for every man to speak and sing and pray and come and go as he pleases. What do we owe to two hundred million people who have been under the wheel, in terror of their lives,—what do we owe to these people at the present time? Now you all know that there is in progress a movement to send the printed Word to Russia much more largely than ever before; and to secure from the groups of young Russians who are in this country, men who will willingly go there to carry the Gospel to their people. I do not have to tell any of you that the native speaker is the man who has to do the most of the missionary work. But I put the question to you, What does a nation like ours, in circumstances such as ours, owe to a nation like Russia, a nation where the Gospel has never been free until within the last two years, a nation which has been very largely, in fact almost absolutely penalized in property and liberty and person and life if it should undertake to confess the faith of Jesus Christ that you and I are free here to confess? What do we owe to a people of that kind?

Paul said, "I am a debtor," "I am ready," "I am not ashamed." Certainly we are debtors, but are we ready to pay our debt? If we are, and pay it, we need not be ashamed. But if we are not ready to pay, we should be ashamed. I trust that the result of our assembling will be that in some measure at least the blessings we so freely enjoy may be the happy lot of the great people in whose name we meet.

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WHAT HAS BEEN DONE FOR THESE PEOPLE AND THEIR NEIGHBORS NOW IN AMERICA?

A SYMPOSIUM

REV. JESSE W. BROOKS, PH. D.

Superintendent of the Chicago Tract Society, presiding

FOR ten years before the beginning of this present war the immigration to our country averaged about a million a year. Of the ten million people who came during the ten years, seventy per cent were from eastern and southeastern Europe. No such peaceful invasion of alien people was ever known in the history of any country before. Chicago has been both a "nerve-center" and a "storm-center" for this alien population, and we are just now beginning to understand what, in the providence of God, it all means.

Foreign Mission Work in America

You will all notice that this particular part of our program is suggested in connection with the work of the Chicago Tract Society. There are two reasons why I want to say a few words about the work of that society. In the first place, while here in the heart of America, it has always been *essentially foreign mission work*, almost all of it being done among foreign-speaking people. The first secretary of the society, Rev. Dr. Elwood M. Wherry, was, and is still, a well known foreign missionary of India. Twenty-nine years ago he was in this country on furlough, and was necessarily detained here for several years, on account of the education of his children. It was then, with the instinct and impulse of the foreign missionary, seeking how he might continue his life program which seemed to be interrupted, that, with the help of leading representatives of the Chicago churches, he effected the organization of this society. It was, at the very first, and has been ever since, essentially in spirit a foreign mission work; and at the present time there is under the direction of the society a corps of missionaries who are actually speaking in the aggregate twenty-six languages and who are circulating the Gospel through the printed page in thirty-eight.

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An Interdenominational Model

The other reason why I want to say just a word about the Chicago Tract Society is, the fact that the society has been from the very beginning strictly evangelical and also thoroughly interdenominational. No sectarian or denominational question has ever been allowed to interfere with the work. At the beginning, almost twenty-nine years ago, the organization was effected by ministers and laymen of eight leading denominations. The work has grown and extended from year to year and there is no evangelical denomination which has not been helped, and which has not to some extent been brought into co-operation with others in the society. The work has been done in a way to help all who love our Lord Jesus Christ. We have emphasized the great truths of evangelical Christianity, in which we are all agreed; and we have purposely passed by those minor matters wherein we have sometimes differed. Now there are some of us, who have been hoping and praying that in this new Alliance which we are forming for the evangelization of Russia, this same thoroughly evangelical and strictly interdenominational ideal might be realized.

The Russians in America

Many times in these recent months I have been asked how I came to be especially interested in Russia. I have answered: "Because of the fact that, for eighteen years, I have been associated with men who were formerly workers in Russia, and who are now working among the Russian-speaking people in America." Eighteen years ago, in answer to prayer, God sent to us here in Chicago a Russian Polish brother, Mr. Constantine Antoszewski. Many times he has told me about his experiences among the people in Russia where he began missionary work soon after his conversion; and it is a pleasure to me to introduce him to you at this time. He will speak of the conditions and needs among the Russian Poles who are here in the United States.

THE RUSSIAN POLES

By CONSTANTINE ANTOSZEWSKI of Chicago

Before I tell you what has been done for my people in this country, let me first say something of the difficulties which we meet everywhere. The Bible, for instance, is a forbidden book; and whenever we try to introduce it, the people tell us so. Again, we hear everywhere that if one reads the Bible, he will become insane. The last objection is that the common people cannot understand it. These are the common objections to the Bible.

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First Missionary Journey

Thirty-five years ago, immediately after my conversion, I went on my first missionary journey to a neighboring town in Poland, with a man employed by the British and Foreign Bible Society. I asked him to take me along and promised to help him the best I could, without any pay whatever. We went, and after a few days I met a woman on the street, who told me that the Testament I had sold her, was false. I suggested that I would go with her to the priest and she consented. When we came to the priest, I asked if it was true that he forbade the reading of the Testament. He said: "Yes, because it is a false book." We compared our Testaments and he found that there was no difference between them. Then he exclaimed: "The Bible is not the only authority, but rather the *church*, and you ought to obey the church." I informed him that I would obey the church, provided the church would obey Jesus Christ; but otherwise I would never obey the church. We parted.

On the following morning I went to church to find out whether they would warn the people against my work. It was a different priest that conducted the service, and this is what he said in conclusion. "Oh yes, a young antichrist has appeared in our city and pretends to bring you the New Testament, the Gospel of Jesus Christ. But it is not the New Testament, or the Gospel, although it looks very much like it. He is sent here by the British and Foreign Bible Society to turn you away from our holy faith."

But some one will say: "This was thirty-five years ago and far away in Poland." Last summer when I was preaching on the streets of Chicago in the company of the students from the Moody Institute, a man shook his fist at me, and said: "Who gave you the authority to preach on the street? We have our churches for this purpose. You are the antichrist."

Churchianity not Christianity

Our people are very religious and build many large churches. They think that to belong to a church and to have a form of godliness constitutes a Christian. I called one day on a family; the house was very dirty; the children were barefooted and in rags. The man said to me: "You see we are very poor and neglected." I asked if he was out of employment, or perhaps they had sickness in the house. But he explained to me that his wife was a drunkard and that was the reason for their poverty. I felt very sorry for the family and began to comfort them the best I knew how. In the meantime the man said to his wife: "Mother, mother, take the pail and a bottle and bring us some beer and whiskey." She obeyed, without saying a word. While

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she was gone I began to talk to him something like this: "You complain about your wife that she is a drunkard, but I see you are helping her. How can you expect that she will stop if you help her? Are you not sorry for her and for your poor children? When they grow up will they bless you, or will they curse you? Are you not quarrelling and fighting when you get drunk?" "Oh, yes, we do," he said, "and sometime I will kill her, too; I have told her many times that I will do it; and if they hang me for it, all right let them do it!" Then I began to plead with the man and to tell him that the worst of all is that no drunkard shall inherit the Kingdom of God.

"Do you think I am a heathen?" said the man indignantly, and quickly opened the door to the other room and showed me eight large images hanging on the walls, to prove to me that he was a Christian. When I did not agree with him, he showed me a large church across the street which cost $250,000 and he helped to build it, and belongs to it. I did not agree with him that this made him a Christian. Then he showed me his parochial book and that he had paid all his dues; and when I still doubted his Christianity, he showed me a large crucifix for which he had paid $5.00, in order to convince me that he was a Christian.

Poles Have Church Without Bible

Perhaps some one in the audience will say, "But this is an exception." But, my friends, this is not an exception, but rather the rule, and my co-workers who are present can bear me out. How can it be otherwise? Imagine, if you can, Christianity without the Bible! Forget all you have learned from the Bible, and then imagine you are a Christian. Yes, we have to deal with "Christians," who are "holding a form of godliness, but denying the power thereof."

When I came to this country thirty-one years ago, it was difficult to find a Bible among my people; but now many are supplied with the Bible, a Testament, or at least a portion of the Scriptures. I do not know of any other agency than the Chicago Tract Society, under whose auspices I have been working for over seventeen years, that has accomplished so much. We go from house to house and supply the people with Christian literature, and have personal conversations with them, and in most cases read to them from the Bible. We go to every place of business and visit even the saloons, and oh, how many Bibles we have sold in the saloons! We hold informal meetings wherever we can, in the little kitchen, in a front room or in a back-yard, and sometimes in halls large and small, or at the noon hour in the factories. But the most interesting meetings we hold in the open-air on the street corners in different parts of the city and suburbs. Thus we reach sometimes five hundred or even a thousand or more. They

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listen very eagerly and often thank us for coming, and urge us to come again. We distribute literature at the open-air meetings, which is thankfully received. Most of these people could not be reached in any other way. One of my listeners recently pulled out a Testament from his pocket, and said to me: "Here I learned the Gospel for the first time and now I belong to a mission. This book is my greatest treasure."

THE POLES

By REV. PAUL KOZIELEK, of Detroit

I feel deeply grateful for the opportunity of being at this First General Conference for the Evangelization of Russia, because the larger part of the Polish population, which in a way I represent, is found in the Russian country, that we desire to evangelize. You have heard an appeal on behalf of the Russians, and on behalf of the six million Jews in Russia. My friends, I come pleading for more than fifteen million Poles in Russia.

The Niobe of Nations

Poland is the Niobe of nations today. You remember, the Greeks had a story of Niobe, a mother of fourteen children of whom she was very proud. She offended the gods, and so all her children perished; and the mother of sorrow turned into a stone from grief. In Rome there is to be found a piece of old sculpture, representing Niobe and her children. The story of the suffering of the Polish people in the present war and the heroism of the Polish soldiers is yet to be told. About two million Poles of military age were drafted into the three foreign armies, the Russian, the German and the Austrian, and lined up on the opposite sides, brother against his brother. The Poles realized that they must fight for their own independence, so they created the Polish legions, for which the people have sacrificed everything they possessed. Domestic servants gave all their savings. A blind man gave his instrument, a violin, by which he was making his daily bread. Gold rings poured into the treasury, and soon no married couples were wearing this emblem of wedlock. It was considered a shame not to have offered these rings to the military treasury. The ladies of the higher classes spent whole nights sewing underwear for the soldiers. One thought was uppermost in all,—the equipment of the Polish army.

"The Polish question is the key to the European vault," said Napoleon. Upon its proper solution the future peace of central Europe will largely depend. President Wilson in that memorable address of

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January 22, 1917, said: "Statesmen now agree everywhere, that there should be a united independent and autonomous Poland."

The Poles whether they are in Europe or here in America need the preaching of the Gospel of Jesus Christ. It may interest you to know that not all of them are Roman Catholics. About eighteen years ago I came to America from a Polish Protestant church in Austrian Silesia, in connection with which I had four mission stations. That church was built more than two hundred years ago. It has seventeen thousand people, and a seating capacity for about eight thousand. Large numbers of Polish Protestants are also in Russia and Germany.

Experience at Detroit

In Detroit we have over a hundred thousand Poles, from whom we have gathered the First Polish Protestant Church in America. It is a slow and difficult work, yet God has blessed us richly in bringing many to Christ. What has been done to evangelize the Poles is due largely to the efforts of the Chicago Tract Society, with which I am glad to be connected and whose colporteurs are doing splendid work in Detroit and neighboring cities.

We had a meeting on the west side not so very long ago, and we were not disturbing the Roman Catholics at all. I do not believe in attacking them, but I believe in preaching the Gospel to them; for we know that we have the Gospel to give to these people whether they are Roman Catholics or not. We used to hold meetings among large numbers, and we preached to them in Polish. But one time a zealous pastor spread a pamphlet which attacked the priests and angered them, though we were not responsible, yet they took about two hundred people on Sunday and brought them to a saloon and gave them all they wanted to drink, and then they came around to our meeting and disturbed us. When the meeting was over, I started with my assistant to go home; but the stones began to fall, and you could readily see that I was going to have difficulty in getting home; so some friends took me in and kept me prisoner until midnight, when I went off in another direction, and in this way got home. The priest who led the mob had just come from the old country and he did not know that in America the people have freedom to worship God according to the dictates of their own consciences. The case would have been brought to court had not the bishop promised that this thing should never happen again. The religious cottage meetings continued and large numbers of Poles came to hear the Gospel preached.

Eight of our boys are already in the service of the government, and fifteen have joined the Polish Army; some of them are in France and some are still in training. I had a letter the other day from one of our boys in France. He sent me ten dollars, so that I could get him a

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Bible to carry in his pocket. He said: "I had a Bible, but I lost it, and now I feel lost without it. You give this money to the church treasurer, but send me a Bible." I shall have difficulty in sending it to him, because he did not send a request from a superior officer that this Bible might be sent to him. I certainly will do my best however to get that Bible through to him. One of the most exemplary young men in my church, a high-school student, left yesterday for the army. I never met a young man who craved education as this boy did; yet, though not a citizen, he waived his rights so that he might serve our government.

A Great Hindrance

Now what hinders our work here in America is denominationalism. The Pole doesn't know much about our divisions and so he doesn't want to go to any of our churches because he knows that we are all so divided. There was a Pole, a member of a Polish Presbyterian Church; and another Pole speaking about him, said: "He is not a Pole. He is a Presbyterian." Now let us not make a mistake, but let us build among these people one big Protestant Christ-centered church. And let us not make a mistake with reference to the parochial schools. In Michigan we are just starting a civic league that is trying to get the Polish boys and girls into the public schools. We are finding out that they are better educated and better prepared for life in the public schools. Let me tell you what the Catholic Church is saying about our public school system. They say it is an imperfect and vicious system of education, which undermines the religion of the young, etc. But we are sending our Polish children to the public schools, and we want them to be able to read the Gospel. There are over twenty Polish Protestant churches in America. We have six preparatory schools for men and, as far as I have been able to learn, we have four preparatory schools for women. We have three Christian papers and one is promoted by the Chicago Tract Society, *The Words of Life*, which is circulated widely. It contains the words of life, and these are what we want our people to get. So I plead today for these Polish people in this country. And God bless you, Christian brothers, Russians and all others, as you go out to Russia, many of you, to preach! But don't forget our Polish people and their need of the Gospel.

THE BULGARIANS

By ANDREW TODOROFF of Chicago

I am very glad to say something about the Bulgarians. They and the Russians have many things in common. Politically, Bulgaria

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owes her freedom to Russia. Both countries have practically the same religion. The Eastern Orthodox Church is the church of both. We have the same Cyrillic alphabet; and I may say that we do not have any trouble in understanding each other. We can even talk without an interpreter. Russian literature predominates in Bulgaria and exerts a good influence. So you see the Bulgarians are naturally greatly interested in everything that takes place in Russia, and especially in a cause like the one for which we are gathered here. The Bulgarian people believe in evangelization. The Bulgarian nation welcomes Protestant Christian missionaries, allowing them the utmost freedom in preaching the Gospel. Bulgaria is the only nation of the Balkan Peninsula where we can find American schools; and I am happy to say that Bulgaria, my native country, owes a great deal to the missionaries from America, my adopted country, for all that those godly men and women have been doing toward the evangelization of the Bulgarian people. My parents were among the very first ones converted through the work of the first American missionaries sent to Bulgaria. So, as you can see, Bulgaria, on the one hand, is attached to Russia; and, on the other, to America.

The Latest of Immigrants

But I am on the program to tell you briefly what has been done *in this country* thus far for the Bulgarians, in the way of giving them the Gospel. Preaching among the Bulgarians in America is one of the latest missionary enterprises, because the Bulgarian immigrants were among the last to come over. Fifteen years ago it was practically impossible to find a Bulgarian laborer in the United States. At that time there were only a few students scattered through the various colleges. Our family was the first Bulgarian family to settle here in Chicago. That was only fourteen years ago. The Bulgarian immigrants started to come over steadily from 1906, and continued until, now they number here between thirty and forty thousand, and are scattered all over the United States and Canada. Ninety-eight per cent of them are men; some single; others, married, having left their wives in the old country. Many of them were beginning to bring their families over, but the war put an end to that.

Bulgarian Missions in America

At present Protestant work among them is being carried on in the following places: At Kansas City, Kans.; St. Louis, Mo.; Toronto, Canada; Ellis Island, N. Y.; Granite City and Madison, Ill.; Toledo, Ohio; and in Chicago. The work here is carried on under the auspices of the Chicago Tract Society. I have learned that good work is done

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among the Bulgarians at all the places I have mentioned. Here we have a Bulgarian mission reading room at 818 West Adams Street, near Halsted. This is at present the only religious work carried on among the Bulgarians in Chicago. Our work is not only strictly undenominational, but it is also interdenominational. I am a Methodist, but I never preach Methodism to our people. My co-workers who visit the Bulgarian colonies in all these great states and Canada belong to different denominations, but we never discuss between ourselves our denominations. We only try, with God's help, to preach and to spread the pure Gospel among our people. For the present our Chicago meetings are held in the reading room every Sunday afternoon, from two to four o'clock. Two different meetings are held. The first is strictly religious. Three or four Gospel hymns are sung, prayer is offered, the Scriptures read and a sermon is preached. The second meeting is educational. We give lectures on temperance, good morals, good citizenship, how to keep well, and give our men useful information on various subjects of special value to them. Our *Bulgarian Daily Herald* has opened its columns for articles on religious and moral subjects. This paper has a daily circulation of over eight thousand and is the most widely circulated Bulgarian paper in America. I have written for this paper for the last two years nearly two hundred articles, many of which have been printed on the first page. We are certainly very grateful to God for all that we have been able to accomplish thus far, but we feel that there is great need for more laborers and for a greater support of this work.

When I think, dear friends, of the object for which we are gathered in this conference, the evangelization of Russia; it seems such a great matter that, were it merely our work, I would say: "The task is altogether too great for us to undertake." But we know that the work we are undertaking is God's work, and it is His will that it be done; therefore we can go forward fully believing that, with His help, we shall succeed in advancing His kingdom in that great country. May God help us!

THE BOHEMIANS

By REV. V. HLAVATY of Cedar Rapids, Iowa

The Bohemians are a part of the Slav family. There are about one hundred fifty million Slavs in Europe. It is the most numerous race in that part of the world. They are divided into several different groups. The Russians are over one hundred million; the Poles, about twenty million; the Czechoslovaks, ten million; the Slovenes, two million; the Bulgarians, six million; the Servians and Croatians, eight million; and then there are some smaller groups of several hun-

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dred thousand. Religiously they are also divided. The Russians and Bulgarians being Greek Catholics; while the Poles, Bohemians and Slovenes are Roman Catholics. There are some two and a half per cent Protestants among the Bohemians and about twenty-three per cent Protestants among the Slovaks.

Being located between western Europe and Asia these Slavs in early history for centuries were attacked on the east by wild tribes of Huns, Mongols and Tartars, and on the south by Turks. Russia and the southern Slavs were subjugated by Mongols and Turks for centuries. Even "civilized" Germany took part whenever opportunity offered itself in oppressing these peoples. They did not perish, but, on the contrary, developed under great diffculties into an immense family, with great literature, educational institutions, deep religious feeling, love for freedom and, in many cases, self-government. These Slavs have saved western Europe many times from the barbarians, when they themselves had to endure great suffering. It is natural that some of them have not had the opportunity of civilization as the western people have.

Influence of Hus and Comenius

Bohemia is the most progressive and most civilized of all the Slavic countries. It was Bohemia that gave to the world the first reformer in the person of John Hus, who died as martyr to the truth five hundred years ago. Bohemia was the cradle of those noble Christians, the Bohemian and Moravian Brethren with their last bishop and educator, John Amos Comenius.

After John Hus, Bohemia was Protestant for two hundred years; but being ruled by the Hapsburg Roman Catholic Emperors, she was oppressed and finally robbed of her freedom in 1620. From that time she was regarded only as a province of the Empire of Austria, always striving to regain the rights unduly taken from her; until today Bohemia stands in an open revolt against her tyrants and on the side of the Allies; and you may read in the papers nearly every day about the Czechoslovak Army in Russia, Italy and France, organized and fighting against the common enemy.

Bohemian Immigration

Bohemians began to come to America before the Civil War, before the sixties. Within the past thirty-five years, their immigration has been rapid. Between the years 1900 and 1910 over two million Slavs came to this country from various sources, and there are in the United States between five and six million Slavs with their descendants; more than five hundred thousand of these are Bohemians, and

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about the same number are Slovaks, so that about one-tenth of the Czechoslovaks now live in the United States.

Bohemian Protestants

I would like to say something about the history of Bohemian Protestantism in this country. The first church in the United States was founded in Texas, in 1855, at Fayetteville. It was a group of several Bohemian Protestant farmers who gathered around their pastor, Rev. Zvolanek. In Iowa, near one of the smaller towns, in 1860, a few farmers gathered together under the leadership of Rev. Kun. In 1864-65 we find a couple of small Bohemian churches organized in Wisconsin. These and some other beginnings of Protestant life originated among the Bohemians themselves. The American people did not take any interest in Bohemian Christians at that period; but the time came when American Christians began to take interest in the Bohemian people. In 1875 there lived in New York a Hungarian, Rev. Alexy, full of missionary spirit and enthusiasm. Before he came to New York he was a missionary in Spain for about two years. When he arrived in New York he saw the Bohemians living like sheep without a shepherd, and he said to himself and to other people: "The whole world is greatly indebted to Bohemia, and to the Bohemians for their courage in the past, for their sufferings and for their struggles for truth and freedom." This godly man took upon his heart to help these people. He didn't know their language and so he spoke in German and Hungarian. In his first meeting he read the Bohemian decalogue and the Lord's Prayer and then preached in German, but they didn't understand; so he began to study Bohemian and some one in the congregation loaned him some printed sermons, which he read from the pulpit. In the meantime he acquired the language and became their pastor and so continued until his death in 1880, when the Rev. V. Pisek succeeded him.

Many Protestant Churches

After the year 1880 the Americans began to be still more interested in the Bohemian people in this country and many denominations started misions. For example, the Congregational Churches began in 1883, under the leadership of the late Dr. Henry A. Schauffler in Cleveland, and then in 1884 under the leadership of Dr. Edwin A. Adams, in Chicago. The Methodists started work among our people in 1884, and the Baptists in 1888. The Presbyterian Church began taking a deeper interest in the Bohemians about 1889, in which year many churches were started, in the Central States. There are at present in the United States one hundred fifty Bohemian ministers

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and missionaries doing work, and nearly two hundred Protestant churches and mission stations, the Bohemian membership in the different denominations being over ten thousand. Some congregations are still dependent on the help of American churches.

The Bible societies are a great factor in helping the Bohemians in printing their Bibles and portions of the Holy Scriptures and the tract societies deserve all praise and thanks for publishing books and tracts in Bohemian and sending colporteurs to people who otherwise could not be reached.

The Bohemians in Russia

The Bohemians are everywhere in the world, so they must be also in Russia. There is a colony of them in Australia, another in New Zealand and still another in Hawaii. The number of Bohemian colonists in Russia is about sixty thousand. They settled there seventy years ago. They have some Protestant churches and a few ministers. There are also over two hundred thousand Bohemian prisoners of war in Russia, who are now free and fighting for the liberties of the world. Both classes need the Gospel of Jesus Christ. May God help our people in Bohemia, Moravia, Slovakia, America, Russia and everywhere; and may God bless the American people for their help and love towards these and other people; and may the salvation of Christ become the possession of all the people throughout the world!

THE GREEKS

By REV. C. T. PAPADOPOULOS of Chicago

Before I start to tell what we have done for the Greeks, it is important to consider the question: "Why should we help the Greeks?" First of all, it is our Christian duty, or rather our Christian privilege, to help others to come to Christ. It is a great privilege to teach them the love of Christ, which passeth all knowledge. Christ says: "I have chosen you, and ordained you, that ye should go and bring forth fruit." "Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you."

As long as we are the children of God we cannot but help. Paul says: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; . . . that they which live should not henceforth live unto themselves; but unto Him which died for them." In other words, no real Christian can stand idle seeing the millions dying in sin and under the yoke of the devil.

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Our Debt to the Greeks

This is general and true for all nations, but when we come to the Greeks, it is not only our duty and privilege to help them, but we are debtors to them. Paul, who was the apostle to the Gentiles, in his Epistle to the Romans, particularly emphasizes the fact that he feels himself a debtor to the Greeks. If he was debtor to the Greeks, then the whole Christian world is debtor to them.

We all know what "debtor" means. Therefore, if it is our duty to evangelize the Russian, the Italian, the Pole, the Bulgarian and the Turk, and to help save the Greeks from the terrible bondage of the Turk, and to help them get their rights, above all we are debtors for their evangelization. But why are we debtors? What have we received from them? What have they given us? All who have studied history know what the Greeks have done. If any one wishes to find out what the Greeks gave the world, let him go to any library of any nation or language where he will find thousands of volumes bearing witness to what this nation has given the world of philosophy, science, art, freedom, etc. The Greeks were always generous. They never kept their knowledge a secret for themselves, nor did they wait that others might come and receive it; but they traveled and endured hardships that the light might help others. The Greeks loved freedom. They were the first to teach democracy to the world. They fought alone against the Barbarians that they might protect their freedom and that they might keep Europe from invasion. When the Barbarians, like the Huns of today, brought their armies to invade Europe, the Greeks stood their ground and fought their battles and saved Europe, just as our army, together with our Allies, will do today, to save the entire world from the menacing tyranny of German militarism. As in the Apostolic age the persecution against Christians spread the light of the Gospel, so after the fall of Constantinople the Greeks scattered throughout Europe, building schools, teaching language, science and philosophy and spreading Christianity.

The Greek New Testament

I quote a sentence from the last speech of Gladstone in the House of Commons: "Let us help save the remnant of the Greek nation, because the freedom of civilization which Europe enjoys today is the reflection of the swords of their fathers." If we forget what they have done for us, history will never forget. The Greek nation will always stand bright on her pages. The greatest thing the Greek nation has given to the world is the Book of books, which we call the New Testament. Turn to the first page of any New Testament and there you will read: "Translated from the original Greek." Today

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this book has been translated through the Bible societies into over four hundred and fifty different languages. This is the book which the Greeks, as faithful custodians, kept through those dark ages of persecution and barbarism. Indeed, this is the greatest gift among the nations, to build up the foundation of true freedom, civilization and prosperity. This little book is the one which stirred up the world and brought true freedom and civilization, and which saves the multitudes from their sins and gives comfort to sorrowing souls. No other gift has accomplished so much as this.

Is not this enough to make us realize that we are debtors to the Greeks? Is not this enough to arouse our sympathy toward this little nation in these trying times, and to compel us to help with all our powers to evangelize the Greeks? I think we all agree in saying: "Yes."

The Remnant of a Great Nation

The remnant of the great Hellenic race is now over fourteen million. Nearly six million five hundred thousand are in Greece proper, which is a free state. A little over three and a half million were in Asia Minor when I left that country eleven years ago; but how many are left now after the massacres and deportations, no one can tell. Letters received through Russia describe the great massacres of Greeks in many places. At three of the churches where I spent most of my precious early years, all the members were massacred or died of starvation in deportation.

The rest of the Greeks are scattered throughout the world; four hundred and fifty thousand are in the United States and thirty-five thousand are in Chicago.

If we look in the mission records we shall see that nothing has been done directly for this nation to which we owe so much. Outside the state of Massachusetts, where the Home Missionary Society has two centers, at Boston and Lowell, no other society or church is helping the Greeks directly here or abroad, except the Chicago Tract Society. This Greek work was started here ten years ago on a small scale. Notwithstanding the persecution of some fanatical priests and some ignorant people, with the power of God, the work has grown larger and larger. On May 17, 1914, the "First Greek Protestant Church of Chicago" was organized.

Evangelizing American Greeks

This work has three different parts and is carried on very systematically. The first part is *spiritual*. We have the organized church, with its regular Sunday morning and afternon services and prayer

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meetings, a very small Sunday-school and outside work which extends into other states where our members have gone and where our people are located. These we call the "light-carriers."

The second part is *literary*. On account of the constant moving of our members, we try to reach them by regular correspondence with enclosed tracts. Often, in a year, our correspondence is from twenty-five hundred to three thousand letters. We have imported thousands of Bibles and New Testaments in our language, and over eighty thousand pieces of good Christian literature. Besides, we have printed in our own printing shop six hundred and fifty thousand tracts and an eight-page weekly paper, which, in the past three years, has had a circulation of over one hundred and sixty-two thousand copies. From time to time we send a colporteur to other states and through some of our members who work during the week we try, on Sundays here in the city, to place the Bible in the homes.

A Missionary Home

The third part is the *social* work. Although this department costs us very much, and means great sacrifice, it pays. Our home is the headquarters of our entire work. We call it home because we live in it. In reality it is not that. It is an office, a hospital, an employment agency, and a home for the many poor strangers who are wandering without money or work or shelter. It is the lawyer's office to which the people come with their difficulties. It is the home for the unfortunate woman, and very often the free lunch counter. It is also the shop where we publish our weekly paper and all our Christian literature. It is indeed the real spiritual school where many may learn the first lessons of the love of God and the way of salvation.

Since the declaration of war it is also the home of the sailor and soldier, who are on furlough and have no home of their own. Every day the doors are open from early morning until midnight. We have received dozens of letters from young boys who formerly lived in Chicago and are now in other states or in the army, expressing their gratitude and appreciation for the hospitality and love which was shown them. Many in their letters have said: "Although we find many churches to attend on Sunday, we have never been able to find a home like yours where we can go."

This is the only place, and only center, from which we try to reach the fifteen million remnant of the great Hellenic race here in the United States and abroad. The work is growing rapidly and the need is increasing. There will be new openings as soon as the war is over; and we must protect the thousands from infidelity and comfort the millions who have lost their homes and loved ones. "For whosoever shall call upon the name of the Lord shall be saved. How then

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shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" May the Lord help us to do our part with all our heart! Amen.

THE ARMENIANS

By REV. M. M. AIJIAN of Detroit

This afternoon I was calling at the office of a man down-town, and I asked him if he knew how to spell the name Armenian. He said he certainly did, because he saw so much of it lately in the papers. A few years ago, in Detroit, I was talking with the principal of one of the public schools, and when he knew that I was an Armenian, he said: "Where is Armenia?" And then he began to answer his own question in this way: "Is it somewhere in the Balkan States?" I was ashamed to have to say that it was not, and I tried to draw a map of Asia Minor and tell him where Armenia was; but today almost every reader of the daily papers knows where Armenia is. It is that northeastern portion of Asia Minor just south of Caucasus.

First to Accept Christianity

The Armenians were the first people in the world who accepted Christianity as their national religion; and the Armenian alphabet was invented for the special and definite purpose of translating the Bible into their language. And our nation, even more than the Jews, can be spoken of as the nation which has been baptized with blood and with fire. The Jews have been persecuted for the last twenty centuries because they rejected Christ and crucified Him on Calvary. The Armenians, on the other hand, have suffered for the last eighteen centuries, because they accepted that crucified Christ as the Redeemer of the world. All the Armenians are by no means thoroughly converted; nevertheless as a nation when the test has come we have, through the grace of God, stood the trial and proved that we would even shed our last drop of blood rather than turn our back on the name of Christ Jesus.

The Mohammedans are the Unitarians of the East. The Mohammedan believes that Christ was the best man in the world, and moreover, that He was the Spirit of God, so that He could not be crucified; and when the time came that the Jews wanted to crucify Christ, He ascended to heaven and they got hold of a Jew who looked very much like Jesus and crucified him. Moreover, they believe that Christ is coming back to this earth to be the final judge

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of the world; and then they lift up their hands and say: "There is but one God and Mohammed is His prophet." I have often been asked why the Armenians are treated as they are now. I know only one reason, and that is because we believe Christ to be the Son of God, and we will not be converted into Mohammedan Unitarianism.

Some years ago in the City of New York there was a Christmas entertainment in our school. There were some eighteen different nationalities represented in that school, and every one marched into the entertainment room with his flag. I didn't have a flag to carry. I had my Bible on my breast, and when it was my turn to say a few words, I said: "Friends, I have no flag that I can call my flag. This is my flag, and for the sake of this flag, for the sake of this Bible, my ancestors have lost everything, and have suffered every hardship; they lost their goods, lost their homes, lost their property, lost their all; and then they began to go toward the mountains and tried to build new cities and to found a new Armenia so that they might preserve the free worship of God and keep the New Testament." And then I said: "Thank God that I had ancestors like that, who were willing even to lose their flag that they might keep the Bible, because if they had not done that I would have had no chance to be converted and to know Jesus Christ as my Lord and my Redeemer!"

A Nation Suffering and Starving

That is the Armenian nation, and that has been our history for the last seventeen centuries. During the last twenty years I have seen three Armenian massacres. One of them was twenty years ago, in the northern part of Asia Minor, when about three hundred thousand Armenians were destroyed in six months. The second was about nine years ago, in the southern part of Asia Minor, when some thirty thousand Armenians were destroyed in about three days. The third is this one: the missionaries who have returned to this country from Armenia say that four hundred thousand boys and girls have been sold into Mohammedan homes, and hundreds of thousands of Armenians have starved to death, and their bones are scattered all over the deserts. The other day a missionary from Asia Minor was speaking in a meeting in Columbus, Ohio, and he took out a piece of a skull from his pocket and said: "This is from the skull of an Armenian on his way to the desert. And you can go around in that country everywhere and pick up the skulls and bones of the Armenians who were taken from their homes and who starved to death." About a hundred thousand of us have found refuge in this country. God bless this country, and God keep it free! The United States of America has some of her most loyal citizens among those who hardly can speak English, because they know what it is to be under persecu-

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tion, and they know how to appreciate this country more than some of you who were born here. There are a number of Armenian Evangelical churches, mostly self-supporting. Most of them are in the east, and some are in California. For the thousands of Armenians who are scattered throughout the Middle West there is very little evangelical work done.

Armenians Need Our Help

We Armenians have come to you as a people suffering for the name of Christ; and we have some things that we can teach you. We can teach you how to pray for your enemies. We have done that for the last seventeen centuries. We can teach you to suffer and glorify God in the midst of your suffering. We have done that the last seventeen centuries. We have been taught that, by the Spirit of Christ, as a nation; and it is for you to help us keep the faith of our fathers, so that the faith that was kept during awful persecutions may not be lost now in America in soulless materialism. The faith of Armenia is not yet dead. I would rather die a hundred times, with the Spirit of Christ in me, than go under the condemnation of the devil; wouldn't you? I had rather die with Christ than live the life of a king. "I had rather be a door-keeper in the house of my God" than to be a prince in the house of the devil, and I know you all say: "Amen." Then let us stand by organizations like the Chicago Tract Society, which are trying to help Armenians in America to preserve their faith, through publications and preaching of the Word of our Lord Jesus Christ, who is coming soon to put an end to all this suffering, misery and *sin*.

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A GREAT MISSIONARY PROGRAM FOR RUSSIA

By PASTOR WILLIAM FETLER

MUCH blessing has come to the lands across the sea from this country in the years gone by. One of the blessings which has come also to Russia has been through the American hymnology, the hymns which have arisen in revival times in this country, especially in those days of 1857-59, when the great revival was in England, Ireland and Scotland, and also in this country, and when the noon-day prayer meetings in Fulton street were crowded with hundreds of earnest seekers for salvation. Many of those hymns are living to this very day. The other day I asked you, friends, as many as were then present, to sing a verse of one of the hymns which arose in those days and was translated into the Russian language and is being sung all over Russia by the Christians. I do want to sing this hymn with you, just a verse, not simply because the hymn has traveled into Russia, but because of the intrinsic value of the hymn.

I believe this conference on behalf of Russia has been founded upon the green hill outside of the city wall; that we have pitched our tents around Calvary, and that we are looking at the great sacrifice of the Son of God as He left everything, gave up the bosom of the Father and came down here to seek the poor Americans, the poor Japs and the poor Russians, in order to bring them back, with pierced hands and with a head crowned with thorns. This love manifested on Calvary has drawn you out of your miry pit, out of your former sins, like these Russian young men here. (Most of them have been drunkards before they became candidates for missionary work in Russia; they are no more drunk with wine, but are now being filled with the Spirit, which is much better.) I believe it was this thought of Calvary which inspired somewhat the great Russian musician Tchaikowsky. Many of you who know music know something about him.

Spirituality of Russian Music

The Russian music is especially interesting to me because of the tremendously deep spirituality in it, the spiritual note underlying the music. The Russian people had been for four centuries under the yoke of the Czars, and then in those four long centuries the Russian people, ignorant of the true salvation, not knowing much about God, the real Father, having an altar built up unto an unknown God,

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yet in their deep need they tried to have comfort and joy just as in this land. That altar which was to them built up was the altar of the Greek Church. But they made catacombs where they would worship God and sing, and their singing was something like the hymns of the colored friends in the South, as I heard about eight years ago when they sang down at a big congress in Philadelphia. They told us, those colored folks, as they were being enslaved by white people in the name, perhaps, of some kind of Christianity—which, praise God, we don't understand any more in this twentieth century—how those slave owners used to put cruel men as overseers over the negroes. But missionaries came and they told the colored folks of Jesus, and the only comfort those negroes found was in Jesus' name, and then they sang on those plantations and all their joy was in that singing. Then the overseers heard them sing about Jesus. They understood that Jesus meant liberation, Jesus meant salvation, Jesus meant abolition of slavery; and then they forbade their singing in His name any more! And when they were forbidden to sing out loud, they sang in a hushed voice, so that only it seemed like the wind blowing, so softly they sang, when they would be working in the corn fields singing, "Steal Away, Steal Away to Jesus." And so the Russian people in those centuries of slavery found out something of God, unknown perhaps in fullness, and yet nothing touched the Russian people so much as the word of the Cross.

Origin of a Great Hymn

Those millions of Russian people need Calvary's Cross. Now this great musician, who has already gone to his reward, sat down at his instrument and composed this beautiful hymn. He had a deep understanding of Calvary's sacrifice, and the words of that hymn are expressed in a beautiful Russian legend. This legend tells about Jesus when He was a little boy in Nazareth; how that Jesus at that early age had a beautiful small garden, somewhere near the home of his foster father. Every day the little Jesus boy would come and take a cruse and pour water on the rose bushes, until from those water drops and the smiling rays of the sunshine, those roses began to fill the air with beautiful aroma. One day, however, a crowd of Hebrew children began to gather at the gates of that little garden. They came in. They saw those roses, and they went down and plucked off every one of the roses. Then somebody came up to the little Jesus boy and said: "Don't you see what has happened? Every one of the roses has been plucked off. What will be left for you?" And little Jesus boy looked at those rose bushes and, as we can understand from the Scriptures, for He grew up in obedience to his parents and in love and good will with every man, He looked

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there, not sorry because every rose had gone, because He had not had His share, because His work had been evidently in vain, all the watering and caring for them. "What is left for me?" He said. "Why, don't you see? For me are left the thorns." And then they went and made a crown of thorns for Jesus boy, when He was thirty-three and a half years old; and because of that crown of thorns we shall one day have a crown of roses. Now, I want my young men from Philadelphia to sing that great composition. I am sorry they cannot sing it as well as I would like them to. These men, most of them, could not differentiate between a Chinese character and a musical note when they came to our school. The only thing they knew, many of them, was to drink and play cards and smoke tobacco, and gamble and fight each other and live in sin.

The Russian Choir

My friends, the page has been dark, but no page is so dark that it cannot be made whiter than snow in the precious blood of Jesus Christ. Now these men have come from the Russian villages, from those peasant villages, have had no schooling till they came here, and so they will not sing as well as I wish they would. Not one of these students could even write and read properly the Russian language. I do not think five of them could distinguish among ten words an adjective from a verb or a noun. Those things were hidden from them; and now when we go around and when these men sing, it is not so much the voice, it is the heart. When I went back to Russia from Spurgeon's college to take up the missionary work, and I went round from place to place holding meetings, I had to be my own Moody, but bless your heart, I didn't know what I should do for Sankey. I had no Sankey with me, and as for my own gift in that direction, why I haven't any. My musical gift was so great in my boyhood that my music teacher used to comfort me with, "Fetler, shut up. You spoil everybody else's singing." It was a hard thing for me to shut up, I can tell you. But when I came to Russia to evangelize the people, and held large meetings, I found the people looked up to me, and said: "We want to hear some singing." And so I looked this way and that way, but I didn't see either Sankey or Rodeheaver, and so I had to get my hymn book and do some of it myself. Of course, I always had to make a little bit of an introduction before I sang and preached. I don't know if I ever really preached a sermon all my life. My preaching has been just something on the line of testimony, just telling something the Lord has done for me. But then I said to these people, "If you want me to sing something, I will. I cannot sing like a nightingale, but even if I cannot do that, I can sing like a raven anyhow." I have

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found that a Spirit-filled raven can do more than an un-Spirit-filled nightingale. It is not what we can do by brain power, but in the sincerity of our hearts. When I began to teach these men to sing, the first thing I told them was not the proper scale, because I did not know it myself, but I think, if I remember correctly, I began with this instruction, "Blessed are the pure in heart, for they shall see God." I want you to understand and to pray for these men when they go back to Russia, that their songs may resound in the lives of many thousands. Now we will sing this hymn about Jesus boy, the roses, the Hebrew children, and the crown of thorns.

Russia's Missionary Problem

Now, friends, I have to be very brief at this time. The one trouble I find in this country is that you begin your meetings in America by the same hour that the Russians being in Russia, but you don't finish by the same time. In our meetings the proper time to finish is about twelve o'clock at night. I am looking in this country to find a congregation to stay till midnight, and if I find it, I will consent perhaps to be made the pastor of that church. But now I have to come down to your weakness, and therefore I will limit myself for the rest of this time speaking, about the great Russian missionary program. I want to ask of you that this evening you will be as patient as possible until we get through. We have already suggested that tens of thousands of souls might come to Christ as the result of this meeting. I said that with full confidence that that really might take place, for the sake of poor bleeding Russia, for the sake of thousands of men and women in that country that have passed sleepless nights watching for the enemy to come. Let us tarry around this great Russian missionary problem and hear and see what can be done and what shall be done. You understand great numbers of the Russian people are waiting for the Gospel. You have heard that in Russia we have about twice as many people as in this country; yet we have not as many Gospel preachers in the whole of Russia as you have in the city of Chicago alone. Also in the whole of Russia at this present time there is not a single Bible training school or missionary school or institute where men and women can prepare for the Lord's work. That is one of the reasons why the school has been established in Philadelphia; and I believe that this conference should find men and women here that will be willing to go out as missionaries to Russia; just as at the Moody Bible Institute last Monday, when we spoke to them, some said, "We are willing to go to Russia." Also a number of students volunteered in Brother Simpson's school when we spoke there. We were greatly touched by the interest manifested there among the students. There was a

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THE EVENING MEETING OF JUNE 26TH AT WHICH FIFTY YOUNG PEOPLE VOLUNTEERED FOR RUSSIA

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Chinese student in that school. After we went away from Nyack after having talked about our school, and had gone back to Philadelphia, our treasury was quite empty and I told my students to pray. A couple of hours later I received a letter from a man with his first name American and the second Chinese. So I thought, "What is that?" The first name Paul and the last Lin. The letter was written in perfect English. I read the letter and found it was from that Chinese student—he had been to an American high-school and had got educated here—and he is going to prepare to go back to China. In that letter he said, "Brother Fetler, when you spoke about the millions of Russia, when you spoke of the great missionary problem for Russia, I went to my room and knelt before God; and, though I am only a poor Chinese boy, I can sympathize with you, for I have four hundred and thirty million of my own countrymen whom I want to evangelize; but now at this time I am thinking how to help Russia." And then he says, "I have saved up $350 and now I am going to keep $50 for myself, and I enclose a check for $300 for the poor Russians." I tell you if my heart was not deeply stirred before, it was then. Of all the students in that school God took a Chinese boy to understand the Russian problem, and my heart was glad.

The First Donations

Just before we came into this meeting about thirty business men of this city gathered with us across the street to speak about Russia and to pray about Russia. As we presented this matter a prominent business man got up and said, "I have been thinking of this work. I have been praying for this work, and it has come to my mind as a good spiritual investment. I'll give $1,000 to it." Another man there said he would give $1,000. And that was a fine beginning.

Now, what do we say about Russia, and what really should be done at this present time? Let me make two or three very simple statements. First of all, will you please understand that the work can be done in Russia without hindrance at all. I do not know if the Bolsheviki would remain in power for a number of years how matters might turn out, but at the present time Russia is in such an upheaval that everybody seems to have his own voice and choice, just as in the times in Israel when each man did as he pleased They do not trouble a bit about the religious matters in Russia at this time. I think that it is an exceedingly expedient time to send Gospel messages into Russia just now. Somebody has said that when two dogs get together to fight about a bone, it is very expedient for a third dog to reach out and snatch it away. Now, when those political parties in Russia are fighting about things between them-

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selves, the Christians ought to get in and run away and do the Gospel work while it can be done. The Russian people are waiting for something. Imagine the most religious nation, so to speak, upon the face of this earth, the most religious nation at this time. The Czar has been deposed, for all I know he may be dead. The papers this evening tell us he has been killed. He was the head of the Greek Church, of the holy synod consisting of bishops and archbishops. The whole of that body was put out of action when the Czar was deposed.

Call for Help

Rasputin, the evil genius of the Russians, was one of the chief advisers of the Czar. The Czarina is said to have worshipped before him and called him her Christ, her messiah—Gregory Rasputin. The Greek Church became the place for all kinds of political intrigue, until the Russian people have lost, most of them, to a large extent, all their faith in that church. The educated people have no regard for that church whatever. When the revolution broke out a year ago, from that time up to this night, the Russian people are turning, with their earnest, half European, half Asiatic faces, and looking to us. There they are in that land where hunger prevails, where even a bottle of milk costs as much as thirty cents at present, and a pair of shoes thirty-five to forty dollars, where mothers cannot get milk for their babies, and where the sufferings of the Russian people are surpassing anything that we know. And they look now towards us. There is no country in this world at the present time that could stand that long; there is no country that has the liberty, that has the resources, that has the power, as the great liberty-loving land of the United States of America. Oh, my beloved friends, they look toward us for help; they look to you through the eyes and strange faces of these young men and those other Russians you meet, and they say, "Come over, and help us." Go to your bank account and look into it and then help with this work. Here are these one hundred and eighty-two million of white people, men of the same race as you, women of the same race as you, children like your children; and they do not know what to do. How will they believe unless they are preached to? How will they preach unless through a society or an alliance for the evangelization of Russia, men and women who know God's wonderful salvation, go to them?

Religious Liberty Fund

The plan and program of our committee and of our missionary alliance here is to launch this evening, through this conference and

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representative men and women from all over this country and Canada, a three million dollar religious liberty fund to evangelize the millions of the Russian people. This three million dollar fund we call a "religious liberty fund" because for the first time this religious liberty has come to Russia. One million of this fund we propose to spend on the printing and distributing of the Holy Scriptures in the Russian language. The second million dollars we want to spend to educate men and women, especially Russians, for work in Russia. Probably we may have to put up a large school on the plan of the Moody Institute, in the city of Moscow, where men and women can gather from all over Russia to study the Bible and music and go back to preach the Gospel. The third million dollars is to go for direct evangelistic work among the Russians. This money we must have in our hands as soon as possible. I want you to pray for it. I want you to give as much as possibly you can pledge before the Lord. Every day, every month, that goes by now in Russia, thousands of souls are being lost. We have some men in our school, one especially, a splendid Christian man. He said to me, "Brother Fetler, are you ready to go back to Russia? I am ready to go tonight if the Lord will only send me." Such a man, if he could be sent, I am perfectly confident that in six months in Russia he could marshal a host of five hundred evangelists to go out through the country to all the tens of thousands of towns and villages to preach the Gospel. If you American Christians will only help us and give us the money, that can be done.

Let me finish my remarks with these illustrations. There is a story about the feast of the gods on Olympus. Jupiter was there and Venus was there and all the gods of the old Greek mythology. They were feasting and down below people were worshiping them in superstition. They were living in their sins and great darkness covered the land. Suddenly a ray of light seemed to reach the mountain peak on which this feast was being held; and presently, coming slowly up the slope, there appears the form of a man, the Man of Sorrows and the Man acquainted with grief. A great cross is upon His shoulders. A crown of thorns is upon His head. Slowly He comes up—the Crucified Nazarene; and as He comes, the King of kings and the Lord of lords, the crown falls from Jupiter and the glory departs from all the false gods, and they disappear, and the people cry: "Jesus reigns and rules supreme." That is what we want to see in Russia. On the hill of superstition, on the hill of darkness, let us send men and women who will go with the Word of the Cross, until that darkness disappears. How shall we do it? How will I do it? How will you do it?

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A Stirring Illustration

In the time of Oliver Cromwell, the iron man of England, an officer of his army was found to be a traitor, and Oliver Cromwell signed the death warrant for him. An order was given that the next morning when the bell from a nearby church steeple should ring at six o'clock that officer was to be shot. The wife of the officer came into the room where Oliver Cromwell was and fell upon her knees and said, "Sir, won't you pardon my husband?" "No," he said, "he has been proving himself a traitor to the country and to the commonwealth, and he must die tomorrow morning when the bell from the church steeple nearby will ring at six o'clock, then he will be shot." And, heart-broken, this woman of love went out of his presence. Oh, what she experienced! She did not sleep that night, of course; and early in the dawn, long before sun rise, the form of the wretched woman, torn by grief in her heart, was seen hurrying towards the church steeple; and up she went, step by step, until she reached where the large bell was hanging; and before the man, perhaps ninety years of age, both deaf and blind, who received a few shillings a month for his service. At last the hour came for the man to ring that bell. This woman, the wife of the officer, had gone and under the bell she had hidden herself, and when that blind and deaf man began to take hold of the tongue of the bell and pull this way, this poor woman placed her hand between the brass tongue of the bell and the side; and instead of striking the side of the bell, it struck the soft hand of the loving wife of that officer; and no sound was heard. Then the man swung it the other way, and this woman jumped up and put her left hand upon the other side of the bell, and it struck her left hand. For about five minutes it kept on striking against her hands, until instead of fingers there were only shreds of flesh and blood left. Tears were flowing down the face of that woman in her suffering, but she never made a sound because she was suffering for a loved one. And when the man had finished she went down, the blood dropping to the floor, and she went to Cromwell, the man who had said her husband must die. She stretched forth her bleeding hands and said: "For the sake of these hands won't you forgive my husband?" Cromwell began to weep and he said: "Woman, great is thy love. Go in peace."

Jesus Christ has given His hands for the poor Russian people. Jesus Christ has suffered because of them, and when I see the sacrifice, when I see how much He loved me, what is it that I can hold back, because this is His will? Let us now go to business.

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THE HOLY SPIRIT IN MISSIONS

By PASTOR WILLIAM FETLER

THE Holy Spirit and the importance of His work in Christian missions is my theme and I mean not only foreign missions but also missions at home, all kinds of missions. Whether we are sent to Chicago, or New York, or Philadelphia, or Petrograd, that does not so much concern. If you should ask me what I would prefer to do if I could tear myself away for a while it would be to go away for a month somewhere, and take my Bible in hand, and then read up about the Holy Spirit, as if I had never read about the Holy Spirit before. This is one of the great regrets of my life, and I suppose, of the lives of a good many of you, that we do not know all that there is in the Bible about this important subject.

I consider the study of the Person of the Holy Spirit the great important matter which we, as Christian ministers and Christian people, ought to understand. Ignorance about the Holy Spirit seems to me so appalling and the more I live and walk up and down the country, both here and also across the sea, the more saddened I am at heart, because of this ignorance of Christian people.

I just put down in my Bible study last night and this morning a few thoughts as they have come to my heart, and with this expectation and with this prayer, that some great change might take place in the lives of some of you friends, perhaps here before you leave this conference. For all I know, some of you have been sent here just for this purpose, to come here and to go away changed.

Dr. Pierson's Experience

I am not going to speak so much of my personal experience, because that might be out of place. I will just mention one or two experiences of men that we know about and about whose experiences probably there would be no question. Take, for instance, Dr. Arthur T. Pierson. I remember having read what he said as to his own ministry. He had been a minister of the Gospel for about twenty-five years, if I am not mistaken. He had preached as thousands of others have. He has ascended his pulpit, given an elaborate sermon or discourse, and worked in his church with some degree of blessing and some degree of success. One day he discovered the secret of the Holy Spirit. He discovered that the promise made to the apostles and to the early Christian church, had never been revoked; for this promise is "unto you and to your children, and to all that are afar

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off"—as far as New York? Yes. As far as Chicago? Yes. As far as Moscow? Yes. Dr. Pierson discovered that. Then he bent himself before the Lord and asked in faith for what belonged to him; because, of course, every blessing does belong to us. But there are some people who do not understand that every promise is given to us; every blessing that belongs to the children of God is ours. Yet, in order that they should become ours, we have to appropriate them by faith. If a rich man would deposit for you in the State Bank of Chicago a thousand dollars in your name, you would still have to live without it, unless you draw a check and go and claim the money at the bank. So all the promises of God are ours, but we have to go and claim them by faith. There are lots of good things in the department stores; things you want and need; but unless you take the trouble to go to the store and pick out what you want, you won't have anything. Now, Dr. Pierson claimed this promise. And this is what was impressed upon my mind, as I read about it. He said that after he experienced by faith this filling with the Holy Spirit, in six months he had more blessing in his ministry than in the twenty-five years before. Now that is simply a testimony. We have no reason to doubt his experience or question his testimony.

Dr. Torrey, who is to preach in this tabernacle next Sunday, one of the men whom I consider among the most deeply taught of God in this land, had an experience on the same order, and thousands of men have had the same experience in a measure much like my own. I have had a degree of God's blessing since I fully surrendered to God. Now, you know there are a great many people who do not understand the simple meaning of the Bible in these matters. When a message comes which ought to be applied to our heart, either we shut it out and say that it doesn't belong to us, or else we apply it to somebody outside, or else we say it belongs to the millennium. The other day I heard, for instance, that a minister said the Lord's Prayer belonged to the millennium. He said, "Our Father, who art in heaven," doesn't belong to this period at all. Well, bless your heart! You can wait for the millennium, if you like; I am going to pray now, because He is my Father now.

The World Within

Note also, "Whom the world cannot receive." Let us look for "the world" now, not out on the market place, not across the sea, not anywhere far away; but let us look for the world in a little place called our heart, and let us examine here something of the world. Any man who makes this world great and tries to be so much attached to what is happening down in this world, you watch that man and you will notice the absence of the Holy Spirit's anointing. There

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are so many wrong conceptions of what the Bible teaches about this and about everything else, because people just go by what the newspaper editorials say. They go by what the country says, not by what the Head of the Church says. Some Christian workers let the world take possession of them, and then we are surprised that the Holy Spirit does not rest upon them in power. How is it that there is not a great deal of revival spirit in our ministry? Why is it that there is is no revival spirit in our church?

I will go to the First Epistle of the Apostle John and read a verse in the second chapter: "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is of the world." I cannot understand why a Christian man or woman would want to have so many unnecessary things that the heathen pile up in their houses. Now, the Word of God calls this "the pride of life." You want to be like the Egyptians, like the people round about you. I went once to the palace of a princess in Russia. She had come under the influence of the Gospel years before that time. She read the Bible, and probably she thought that the Lord must be very thankful that a princess believes in the Bible. I was staying there several days, having Bible readings in her house. And one day she said, "Just consider this your home. Just come here when you are tired and worn. Just consider this the Lord's home." She had great property there, worth millions, thousands of cattle, horses and all kinds of things. There was another friend with me, Brother Kuldell of the Jewish Christian work is this country, and we both felt like pilgrims and strangers with scarcely a place to put down our heads. I said to him: "If this were the Lord's palace, I think He would sell it quickly, and go and give the money to evangelize the Russian millions." Why in the world does a princess need five hundred rooms in her palace and a thousand horses? I can get along well with one horse. Don't you see now what I mean? Oh, the pride of life! When we are poor people we want to make money and then when we get money we want to get more things all the time.

Sin Prevents the Spirit

When I married my wife I told her: "We must be missionaries. We are going from place to place. We have here no abiding city." That was not said of missionaries only, but of all Christians. There are lots of Christian people, members of Christian churches in this country and in Europe, who have forgotten all about this. The Word of God says that "the lust of the flesh" is also not of the Father. It is also part of the world that will keep out the Holy Spirit. And then there are men and women who think nothing of it. Let me

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say it very carefully—there are members of Christian churches who think nothing of limiting the birth of children. They want to live as husbands and wives, but they do not want to have the results; and they go into the sin of Sodom and Gomorrah, and then you expect a revival in a church of that sort. There are ministers who do the same thing. Are you surprised by the horrors of war? I would be surprised if there were not such a war. When you talk differently and act differently from the way the Bible says you should, then the Holy Spirit cannot work. In that great day of the judgment, when the Lord says, "I never knew you." They will say, "But lo, we preached in Thy name." "I never knew you." "But we sat around the communion table." "I never knew you." "We are Abraham's children." "If you are Abraham's children, you would do the works of Abraham," said Christ. *The lust of the flesh.* When I came to New York with my wife and we lived in a large apartment building, she began to talk to all kinds of ladies there. And as my wife talked with those ladies she found out the awful corruption in married circles. When I go to a place of meeting, I don't look for great music, for a wonderful choir and things of that sort. The one thought that concerns me is: "Is the Holy Spirit here." And if He is not, then I am saddened.

"The lust of the eyes." I am not going to talk much about this, simply to say that it is part of the world. To see something, and want to have the same. There is that man, and he looks at some other man's wife. But you say: "Christians are not doing that." I know ministers of prominence in this country who are falling in that sin. Why did the Word of God say that we must be a peculiar people? Why you can't differentiate in most churches between the saints and the world, they are so much alike. You don't know who are Christians and who are not, unless you come to a place like the Moody Tabernacle. And there are not many places like this. We want to have fashionable churches, we want to have the richest people with us, we want to have everything in the finest style, and all things of that sort.

Not by Might nor by Power

Now, friends, I want to tell you another thing. The Word of God says: "Not by might, nor by power, but by My Spirit, saith the Lord." Jesus promised: "I will send you another Comforter." The original word for that Comforter, "Paraclete," touches my heart, because it shows that those that are the children of God are led by the Spirit of God. If any man therefore has not the Spirit of Christ, he is none of His. If we are God's children in this present age, we are led not by Jehovah, we are led not by Jesus, we are led definitely by

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another Comforter. That other Comforter reveals to us Jesus. He speaks to us of Jesus. He reveals the Father to us; but He is another Comforter. That word "Paraclete" means simply one who is near, by your side; as a mother takes care of her babe, as a teacher bends over the shoulder of his pupil as he makes some drawings, so the Holy Spirit has been given to us. Now let me ask a question: How many of you men and women have known this leading of the Holy Spirit? How many of you have known how much He has been with you, how much He has guided you in the Word of God, in preaching, in testifying, in singing? I have come to this conviction that anything, even giving money, or becoming a missionary, everything that is offered without the Holy Spirit is futile. Just as Christ said: "Nobody comes to the Father, but through Me." So now we can say: "Nobody comes to Jesus, but through the Holy Spirit." There is no other salvation. Regeneration is by the Word and by the Spirit, too.

What We Want in Russia

I want to have the Holy Spirit take up the work in Russia. I want Him to sweep hundreds of thousands of people before Him. He never works independently of human beings. He is dependent upon men and women, the men and women who will be clean enough, who will be humble enough to go out there, in order that He may be able to use them. That is why it is said, "Not by might, nor by power, but by My Spirit." Now listen. Is that the belief of the twentieth century church? No, it is not. Let us go back from this conference in the power, not of man but of the Holy Spirit. You Russian men, when you go to Russia, don't you trust in great powers, don't you trust in man, but put your trust in God. Jesus said: "He that is athirst, let him come unto me and drink." And "He that believeth in Me, as the Scriptures say." Not as some university says; not as some board of missions says; not as William Felter says; not as Moody says; but as the Scriptures say. "He that believeth in me, as the Scriptures say, out of his belly shall flow rivers of living water." And my comfort has been this, that that promise comes to a poor Chinese boy, it comes, to a poor Indian boy, a Japanese boy, to whomsoever.

Let me tell you plainly, if you are satisfied with what you can do, if you do not thirst for greater power of God, you will never get the Holy Spirit. The Holy Spirit does not push Himself on anybody. We must pray, we must agonize, we must humble ourselves before God. I talked once at a conference on this subject, and there were a number of Christian workers and young missionaries there; and as I looked at them, I noticed three or four of them smile among themselves as if to say, "We have enough. We can do something. We have had our schooling." Praise God, I trample my college education under my

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feet. So far as the power goes, it is the Holy Spirit, not what I can do, and it is not what you can do. Will you become receptacles, filled and cleansed vessels for the Holy Spirit? Will you begin to say, "Not what I can do, not what my denomination can do, not what a great board can do, but what the Holy Spirit can do?" If you are going to say as a man said to me: "We are showing what we can do," then just keep off the platform. Let us go into the pulpit and into the pew and into the missions and everywhere, and let us give place to the Holy Spirit. Let us clean out the world, let us cut down our idols. Let us separate ourselves from politics and things of that sort, and we will see if God the Holy Spirit is not going to work. Let us be definite and go with just one great object, and with one great desire, to please the Holy Ghost, God the Father, and God the Son. If we have to displease everybody down here, let us please God.

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A PLEA FOR THE SIX MILLION JEWS IN RUSSIA

By REV. S. B. ROHOLD, F. R. G. S., Toronto

President, Hebrew Christian Alliance of America

I AM not going to give an exposition, but there are two Bible verses in my mind. The first is 2 Samuel 9:3,—"And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" The second is Lamentations 1:12,—"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

I have no claim to speak for Russia, as some of my brethren have, but I am here as a representative of the Hebrew Christian Alliance of America, and also a representative of Jewish missions. I always had a feeling for Russia, a kindly feeling even before my conversion.

The Jews at the Forefront

If you are in earnest for the salvation of the millions of Russians, then you must put at the forefront the six million Jews there. Russia will not be converted, if you leave out the six million Jews. Remember also that it is absolutely impossible to go against the Divine order, and the Divine order is,—"The Jew first."* Therefore, I am grateful to be here today to put forward—"A Plea for the Six Million Jews in Russia." Why should we trouble about the Jews? I will divide my answer into three sections: 1. It is a matter of duty. 2. It is a matter of gratitude. 3. It is to redeem our character.

1. *A matter of duty.* If we believe what we profess,—that we possess the Divine idea of God and worship; if we believe that we know the Way, the Truth and the Life; if we believe that we possess the way of salvation, the true idea of God and worship; then it is our duty to go

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* It is simply an historic fact that "the Gospel was *first* preached to the Jews, then to the Gentiles." The oft quoted phrase of Romans 1:16, "to the Jew first," refers to the truth recorded in Acts 3:26, where Peter speaking to the men of Israel, says: "*Unto you first* God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquity."

The phrase denotes an historic sequence or order in the offer of the Gospel in the first century rather than a necessary or logical or Divinely appointed order controlling the plans of evangelization in this present century.

No plan for evangelizing Russia, however, is adequate, which does not take into consideration the six million Jews as well as the thirty times six million Gentiles in that great country.

THE EDITOR.

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to every creature, testifying to them and persuading them to unite with us.

We cannot regenerate any man. Regeneration is the act of the Holy Spirit. But we can go to a person, testify to him, and persuade him of the truth of our faith, and this is the command of our blessed Master: "Go ye into all the world, and preach the Gospel to every creature." That means to testify and persuade every creature. Surely the Jew is included in that.

You can go to Russia, for instance, and meet some of those Russian brethren who are unilluminated. You can go to them, get hold of them and persuade them, and as soon as they are enlightened they will throw away their icons and all the other things and come into the blessed liberty of the Gospel as it is in Christ Jesus. You go to China, you meet a Chinese heathen and educate him, and his mind may be changed. Of course, as I said before, you cannot regenerate any man, but you can illuminate him. You can say to him, "Why worship this idol made of wood and stone. Worship Jehovah, who is a Spirit." You can go also to the Hindu, who worships certain elements of nature. You can illuminate him. You can educate him, and thus win him.

Now what will you do with the Jew? If you say that we can persuade the Chinese, the Russians, and the Italians of the truth, but you say of the Jews: "They are a stiff-necked people. They have an old religion and we cannot persuade or change them." If you say that, then you admit that they have something which is superior to what you have, and this is a very dangerous thing to admit.

What will you tell the Jews? This is a very important question. Now you must remember there is a saying in Jerusalem: "As is the Christian, so is the Jew." What will you tell the Jews? Of course, the first thing you have is the Bible, and you say to the Jew: "Believe the Bible." The Jew will say: "I believe in the Bible." And you must remember, there are orthodox Jews as there are orthodox Christians, there are reformed Jews, as there are reformed Christians, and rationalistic Jews, as there are rationalistic Christians. Then you will say to the Jew: "Believe in the New Testament." You must remember the Jewish mind has changed toward the New Testament. There is a synagogue in London, England, where they read portions of the New Testament on Saturday as well as of the Old Testament. And there is in Chicago a preacher who usually takes his text from the Sermon on the Mount and other important sayings of Jesus.

You will tell the Jew to believe in Jesus. This is the most vital and important point. The Jewish mind towards Jesus has changed. And here is where the Jewish religion is challenging Christianity and its challenge is vital and important.

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Taking Renan's Advice

Some years ago in Paris, there was a great gathering of the reformed Jews from Germany, France, England, and the United States. They said: "We have had a living religion, but it has lost its power; we must do something to revitalize Judaism, and make it again a living religion." The strangest thing is that they invited a Gentile agnostic to address them, and he was exactly like the false prophet of old. You remember when Balak, King of Moab, invited Balaam to curse Israel, he said: "I cannot curse them, for their God has blessed them." But, remember, he gave Balak some awful advice. He said to Balak that Jehovah the God of Israel was a jealous God and that He was very jealous of His people, because He had chosen that people to be a light to lighten the Gentiles and to be His Glory. "If you can get that people to commit a hideous sin, Jehovah Himself will slay them." And you remember how the Moabites exposed themselves, how Israel fell, and thousands within Israel were slain. The same advice was given by that modern Balaam, M. Renan. He said: "You Jews have made a most terrible mistake. You denounce Jesus as an impostor. You speak against His teaching. You cannot do it, you have failed. You Jews must now claim Jesus as one of your own. Proclaim Him as an Isaiah, as a Jeremiah, as a Daniel, if you like. Proclaim Him as the greatest of all the prophets; but in doing so you can deny Him of His Divinity." They took this awful advice.

A most interesting thing happened not very long ago in Russia, which shows the possibilities of that great country. A company of Jews met in Odessa. Among them was a young lawyer, who opened the Book of Jeremiah, and said: "Here is where our people make a mistake. Jeremiah pronounced the awful doom of our holy city and the Temple, and they threw him in a dungeon, not one of the Jews defended him, except the black servants of the king. We see after two thousand and three hundred years, that Jeremiah was a man of God, and that we made a terrible mistake. Perhaps we have also made a mistake in the trial of our Brother, Jesus of Nazareth. Let us revise His trial." And they formed a society and called themselves, "The Revisionists"; and they declared Him innocent after investigation.

Max Nordau's Testimony

Father Hyacinthe wrote a letter to Dr. Max Nordau, and said: "Now as a recognized Zionist leader, you ought to revise the trial of Jesus of Nazareth." And this was the reply: "There is no need to revise

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the trial of Jesus of Nazareth, it has long ago been revised, Jesus of Nazareth is soul of our soul, flesh of our flesh and bone of our bone." And then he made a challenge: "If the people of Israel have not rendered homage to the sublime beauty and moral teachings of Jesus, it is because their tormentors have tortured and persecuted them in His name."

Soon after a little book was published by a Jewish rabbi who said: "Let the Christian go on admiring Jesus the Divine who lived humanely, and let the Jew go on admiring Jesus the human who lived Divinely." Of course, that is all very beautiful language, but it means a great deal to christendom. Soon after that a new synagogue was formed in London, England, under the presidency of Mr. Claud Montefiore, who has a very strong following. In there synagogue they use part of the New Testament. Still later Rabbi Silverman comes and tells us that there is not a leading educated Christian minister who believes in the Trinity. He says: "Since we have taken up our liberal attitude towards Jesus, claiming Him as our own, we have discovered something new."

Christianity's Greatest Antagonist

Now, it is this modern Judaism which is the greatest antagonist to Christianity. Therefore, I have come to view the rational Christianity of today, styled under the so-called name "Reformed," as the greatest stumbling block to true evangelical Christianity. I do not mean to reflect on the honest searchers after truth, who are endeavoring in humble faith to establish the authenticity and bring to light facts relating to the testimony of the Scriptures. These are men of God, to be admired and loved. But men who irreverently, through their own conceit, are trying to bring down Christ to the level of the ordinary prophets are robbing us of the dearest, best and holiest that we cherish in our Divine Master, Jesus the Christ of God. It is the Divinity of Christ that holds the church and gives her life and inspiration, and this is the only foundation of her existence and continuity.

Under the guidance of Moses Mendelssohn and his followers, Judaism has embarked upon the stream of modern life and culture, and the currents have carried it to lengths and in directions of which it scarcely dreamed. Even if we admit that the modern liberal tendency has opened new avenues of contact, remember that it is still Jesus Himself whom the Jews must accept or reject. The gulf between them and Christianity is practically as wide for the reformed and radical Jews, as that which must be crossed by the orthodox, before they acknowledge the Lordship and Messiaship of Jesus of Nazareth. But we must

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not forget that liberal Judiasm with all its complacent acquiescence, in acknowledging the uniqueness and greatness of Jesus and accepting certain Christian ethics, is a combatant, more dangerous to Christianity than orthodox Judaism.

If we follow this liberal tendency, we see at once its aim and where it ends. It is an unholy alliance; the rationalistic Jew is following the rationalistic Christian.

Can you not see the danger into which we are drifting? This is of vital importance. It means life or death to the Christian Church. Now, what is the real difference between the Jew and the Christian? The real difference is, the Cross of Christ. And it is our duty to go to these Jews and declare that Jesus is not merely one of the ancient prophets, not merely the greatest of the prophets, but that He is *the* Divine Son of the Living God, the only begotten Son of the Father, the effectual Paschal Lamb of God, the complete atonement, the first-fruit of them that slept, the Risen Christ, the ascended Saviour, the soon-coming and reigning King. Unless we do this with an absolute certainty, then all our efforts and missionary enterprises are doomed to failure.

We do not want the Jew to become a gentile. What we want is that the Jews should be reconciled with Jesus Christ, first of all, their Elder Brother; then, with God through Jesus. It means harmony and peace with God through the Prince of Peace. And when the Jew will be reconciled with Jesus and with God, then there will come reconciliation between the Christian and the Jew, and the Jew and the Christian. So it is a matter of duty to protect our faith. A dead Christ means nothing. A living Christ is what makes our lives one with Him. And Christianity is not a mere thing of faith; Christianity is life, and Jesus is the life within us.

2. *Gratitude.* I hardly need speak on this point. All we have today, the Divine idea of God, the Divine idea of true worship, the Book that you have, the Bible, the Institute, what would it be without the Book? and the Jews have been the means of God to prepare all this. If I had time I could show what the church owes to Israel, from first to last. Who were the first martyrs of the Christian faith? Who were the Apostles and evangelists? But when I think of all this, I think of One who is greater than all these, the One who did not take on Him the nature of angels, but came from the seed of Abraham, "to become a blessing to all the nations of the earth."

Blessings abound wher'er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of God are blest.

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All this we owe to Israel. What would the church do without its converted Jews? Without dwelling any further on this, we can rightly say that we must go to Israel with the Gospel. *As a matter of gratitude.*

3. *Redeeming our character.* This point is perhaps the most vital and important. When I deal with it, I deal with it in love and truth. Beloved, you must remember there has been a great misunderstanding, not only between the Jew and his Saviour, but also between the church and the Jew.

The Messiah Misunderstood

One is amazed at Israel's attitude. The people of Israel, at the time when our blessed Lord appeared, were miserably divided. There were the Pharisees, with their eleven different sects. There were the Sadducees, the Ebionites, the Zealots, the Essenes, and all the other religious functionaries dividing the people. But while they were divided, they were united in one great idea, viz., that of waiting for the Deliverer to come. While they were so unitedly waiting for the Messiah, Jesus of Nazareth appeared, but He did not measure up to their preconceived idea. They misunderstood their high calling. They forgot the purpose for which God has chosen them to be His people. He set them upon the seven hills, in the city of Jerusalem in order that they should make known His name among the nations of the earth, but they did not realize this. They thought God had chosen them for themselves, and so they expected a Messiah of their own making. They expect a Messiah that would come riding on a great horse, one carrying a sword to subdue the nations of the earth and make them the inheritors of the whole earth. But here instead appeared, the lowly Man of Galilee, a poor rabbi. He brought a most extraordinary message. His message was absolutely new and unknown to the world. Even Jewish scholars of repute have to acknowledge that Jesus' authentic message was most original. What was His message? "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." That was new. He calls not only to all Israel, but to all kinds and conditions of men. That was a new thing at that time. They could not understand it. More than this, they could not understand His apparent contradictions. He said, "The birds of the air have their nests and the foxes have their caves, but the Son of man has no where to lay His head." Then He tells them that He is the meek and lowly Jesus. He goes into the temple and turns over the tables of the money changers and drives them out with an authority unknown to them. They could not understand His whole procedure,

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and so they rejected Him. You know that darkest of all tragedies that followed. "When He came unto His own and they that were His own received Him not." Nineteen hundred years of exile and shame among all the nations have not been enough to wash away that awful sin. There has been the loss of land and freedom. The beautiful temple has gone. There is no ark of the covenant and no Shekinah glory. In a few days they will be celebrating the ninth of Ab, the anniversary of the day in which the temple was twice destroyed by fire, first, by Nebuchadnezzar and later by Titus. They will sit on the bare floor and cry: "Our crown is fallen, woe unto us, we have sinned!" But they have not yet recognized the real sin of Israel.

Another Misunderstanding

This was the first and great misunderstanding between the Jew and his Saviour, between the Jew and his only King, his only Hope. But just as the Jew failed to recognize the true character of Jesus and His mission, the Gentile church failed to understand her true relationship to Israel. It is a tragedy from first to last. You remember that extraordinary Jew, Paul of Tarsus. He was a Pharisee of unimpeachable character. When he makes declaration of his faith and is reciting his past history, standing in Jerusalem, no one dares to attack the truthfulness of his statements. This Pharisee hated Jesus and persecuted the church and believed in his heart that he was doing God a service. But when that extraordinary vision came to him on his way to Damascus, oh, what a change! It was a marvelous change and only possible through the action of the Holy Spirit. He became a new creature, ready to die for his newly-found Lord Jesus. He goes to the Gentiles and testifies to them. A little church has been formed in Rome. A heresy crept into the church; they believed that when the Jews crucified the Nazarene, they crucified Him with their eyes open, well knowing that He was their Messiah and King. Having thus rejected Him wilfully therefore all claims of the Gospel were forfeited by them. That was really the attitude of the gentile Christian church. They believed the Jew has forfeited all the claims of the Gospel. When Saint Paul heard of it, his heart was broken, and it is this, we believe, which prompted him to write the eleventh chapter of his Epistle to the Romans. He cries out from his heart: "Hath God cast away His people? God forbid, for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people." Peter and John when standing at the gate of the temple in Jerusalem, speaking to the Jews, make this declaration: "We know that in ignorance you did it, as did also your

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rulers." But in those early days the Christians thought that the Jew was outside the pale of Christianity.

The first congress of bishops decided that the Jews had forfeited their claims to the Gospel, and for centuries they were denied admission into the Christian church. Later, a new idea came to the church, viz., to evangelize the Jews, whether they wanted it or not; and so there was organized the fearful inquisition with all its hideous machinery. Thus the Jews were driven farther away from the Gospel.

The Jews Among the Nations

Have you ever read of the Jews in England? How often the populace invaded the Jewish quarter in London, giving themselves to massacre and robbery? Only Jewish history can find such a tragedy as occurred in York, whither the flames of persecution had spread, when the priests and elders appeared before the Jewish synagogue with an iron cross, asking them to fall down and worship it. Israel, true to her monotheistic ideas, refused and fire was set to the synagogue, and men, women and children were burned alive. The venerable rabbi, with five hundred Jews who took shelter in the castle, on hearing the cries and seeing the flames, said to his people: "This day the Lord calls upon us to die for our faith." Then parents killed their children, and afterwards themselves, and when the persecutors came there were none to persecute.

On All Saints Day, 1290, all the Jews were expelled from Great Britain *en masse* and all their property confiscated. France expelled the Jews. In Spain, between the twelfth and the middle of the fourteenth centuries, no less than two hundred thousand Jews were slain. The rest were expelled and their property confiscated. Where should they go? Here is the irony, as well as the tragedy, the Jew fleeing from Christian hate and finding shelter with the wild Mohammedans of Arabia. But the majority found rest in Poland, and when Poland was divided and Russia received the lion's share, six million Jews found themselves clustered within that great and dark country. In Russia what did the Jew do when oppressed? Do you remember Jacob of old, what he did when he was afraid of his brother Esau, lest he would slay the mother and the child? He sent a present to Esau, so many camels, so many donkeys, and so many horses, each going in front of the other with a servant to proclaim that it was a present from his servant Jacob to Esau, his older brother. That is what the Jew has been doing for centuries. Rulers down to the commonest policeman have to be bribed in order to get anything.

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Those who have travelled through Russia, know what it means to live there and the terror of that life, and yet there is an extraordinary love for the country. We see it among the people. They have been persecuted dreadfully and yet they stay and live there.

Creating the Ghettos

In 1882 the new May Laws were put in force, and it was ordained that all Jews, with the exception of the very rich, were expelled, and forced to move into the larger cities, thus creating the fearful ghettos, with conditions impossible to describe. All universities were closed to the Jews. If a young Jew wanted to attend the university, there was only one door open to him, and that was by apostatizing to the Greek Catholic Church. The condition of the Jewish girl was still worse. If she wanted to enter a university and obtain a higher education, there was only one door open to her, and that was by securing a "yellow ticket." In an audience like this I am afraid to explain in plain language what a "yellow ticket" means. Life in Russia became so oppressive that all kinds of societies were formed to remove the Jews from Russia and plant them in another country. During the past thirty years Baron Edmund de Rothschild spent no less than one hundred million francs in settling the Jews in Palestine. Baron Hirsch left fifteen million sterling (£15,000,000) and besides this, money has been gathered throughout the world to remove the Jews from Russia. During the past thirty years no less than one hundred million ($100,000,000) has been spent on settling the Jews in Palestine. The influx of the Jews from Russia into Palestine was something like one thousand a year. When the Balkan war broke out the new immigrant in Palestine would not go to fight a battle which was not his own, and perhaps half of the young people who had been settled in Palestine during these years fled away from the country and came to America. During the years 1899 to 1913, 1,347,590 Jews came from Russia and settled in this country; nearly half a million Jews settled in Great Britain, Germany and in other parts of Europe; but when the new census appeared in Russia, it was found that there was an increase of the Russian Jewry to 6,060,000, an actual increase of 845,000 during the preceding fifteen years. This revealed a most disappointing and disquieting situation. It meant that the constant and heavy emigration was more than counterbalanced by the natural increase of the population. In spite of the trains and ships that carry the Russian Jews by scores of thousands to other lands, there is a bigger Jewish population than ever. Such a fact may well engender a feeling of despair in the hearts of the Jews who rely entirely on philanthropic methods to cope with the Jewish problem. After all the Russian Jewish problem has not advanced an inch from where it

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stood when the great exodus began a generation ago. While new ghettos have been planted on both sides of the Atlantic, the pale still exists, in all its misery, with a population driven closer to its walls. Six millions still tremble at the word "pogrom." That is the net result of thirty years' striving. What a pitiable tragedy!

The Present Calamity

But now all these past sorrows of Israel become pale in view of the present calamity that has befallen the scattered people. Massed in the very crater of the world-war, they are passing in real truth through the "valley of the shadow," and are stumbling in its brooding darkness. Old problems, old difficulties, and sorrows have been forgotten, in the one overpowering agony of an unprecedented conflict. The world-struggle is searching the very vitals of the race, stirring its energies, revolutionizing its life and transforming its outlook. This is a sorrowful situation, but what about Israel's critical spiritual condition.

To deal with Israel is to go to them with the message of truth: If you really have on your heart the conversion of the millions of Russians, it is no use for you to think that they will be converted if you ignore Israel. Russia must be thought of as a whole and its peoples must be won for Christ.

You must remember wonderful things have happened and are being wrought in Russia. As Associate Editor of the *Missionary Review of the World*, I am vitally interested in every movement in Russia. I have a number of friends there. My Russian brethren must remember that when I speak of the sufferings of the Jew, in Russia, I do not blame anyone here, or even the Russian people. How can one go and tell people in Russia after some of these horrible pogroms, that Jesus is love, when they saw a priest with a cross going and leading in such a pogrom? When I aided some of them and told them I was doing it for Christ's sake, they said: "For Christ's sake? why they kill us here for Christ's sake!" There was a certain Jew who had been converted to Christ and he told me this story, and it is really beautiful. He had an old mother and she was killed, and he said: "I had bitterness of soul and I hated everyone. I hated God and I hated every being. I was going down a street and a young Russian about thirty years of age came over to me and began to kiss my hands and to say: 'Forgive me, forgive me.' And I looked up at him and asked: 'What do you want me to forgive you for?' He said: 'You are my brother. I was not a Christian. Now I have become a Christian. I was in your house and gave you a beating. I hated your race, but I have Jesus now, I am a Christian, and I have been looking for you. I want you to forgive me.' The Russian would not let him go, but

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led him away to the Jewish Mission Hall and he said to him: 'This Jew is also a Christian and he will explain to you how I was not a Christian when I wronged you. Now I am a Christian, and I must love you.'" The Jew could not but see that this man's heart was changed and that he meant what he said. The result was, the Jew also accepted Christ.

A Personal Experience

Another incident comes to my mind: An old Jew coming from Odessa was afraid of the new immigration laws. He had lost everything in Odessa. I made his acquaintance, and said to him: "You need not be afraid I will get you through, I will take you under my protection." I did get him through, and made myself responsible for him. I took him to a Jewish boarding house, and found the poor man had not a cent, and thought, "I will begin my first business with this man." I said to him: "Here is five shillings take this in the name of Jesus." As soon as he heard the name of Jesus, he threw the money on the floor. He said, "You are a Jesus man, I will have nothing to do with you, I would rather starve than take a half-penny in His name." He had lost everything in the name of Christianity. He thought Christianity was something hideous. Now, dear friends, I felt it was my duty to go after that man and redeem the character of my Lord with that man, and I went after him I think fully six months. One day there was an hour of grace. He listened to the message, and I succeeded to point out to him what true Christianity is; what Jesus has done for the salvation of men; and he found in Him a Saviour and a Redeemer.

Dear friends, if you love the Lord, especially you Russian people who know what an idea the Jew in Russia has about Jesus, it is your duty to redeem the character of our blessed Lord among those six million Jews of Russia, *and you can do it.* It has been proven that the Russian is a kind person. I am not here to flatter my Russian brethren. I only say it because it is true. If these Russian people would be taught to be at peace with the Jew, then there would be no barrier to lead the Jew to the Gospel, and then if the Jew is converted the whole of Russia will be converted. Therefore, dear friends, I appeal to you this day, particularly to our Brother Fetler, and those who are associated with him, to remember, if you really have Russia at heart, then the six million Jews in Russia must be first on the program; not because I am a Jew, but because it is the Divine order: "To the Jew first," and you cannot go against the Divine order and plan of God.*

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* See foot-note on page 141.

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I close this my message with the words of my text: "Is it nothing to you all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow?" I also repeat to you what David said: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake." For Abraham's sake, for David's sake, for the Apostles' sake, finally, and above all, for Christ's sake. Israel was a means in the hand of God, and gave unto us Him who is our Saviour and our King. Let us go and give back the Gospel of Christ to the Jews, that they too may rejoice and sing "unto Him who loved us and who gave Himself for us."

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THE RUSSIAN ORTHODOX CHURCH

By REV. ROBERT M. RUSSELL, D. D., LL. D.

PRIOR to the deposition of the Czar and the downfall of the imperial government, the Russian Orthodox Church was the Russian division of what is termed, the Eastern, or Oriental Church; or, as it calls itself, "The Holy Orthodox Catholic and Apostolic Oriental Church." The term "Oriental" is used to designate its origin and geographical territory; while the term "Orthodox" expresses its close adherence to the œcumenical system of doctrine and discipline as set forth by the seven œcumenical councils held before the separation from the Latin Church. A large emphasis is placed upon the term, "Orthodox," and a special day called "Orthodoxy Sunday" is celebrated in the beginning of Lent, each year, when a dramatic representation of the old œcumenical councils is given in the churches, and anathemas are pronounced on all heresies. It should be noted that the Roman Church claims all these titles except "Oriental," for which she substitutes "Roman."

Extent and Divisions

The Greek Church, reckoned as one of the three great divisions of christendom, had itself three important branches: The church within the Ottoman Empire, subject directly to the Patriarch of Constantinople; the church in the kingdom of Greece, ruled by the Holy Synod of Greece; and the Russo-Greek Church in the Russian Empire, ruled by the Russian Holy Synod under the authority of the Czar. There are besides, the churches of Roumania and Servia, which no longer recognize the Patriarch of Constantinople, and the Bulgarian Church, which has been independent since the Berlin Congress in 1878, and several smaller, independent churches, such as Cyprus, Alexandria, Sinai, Montenegro, Antioch, and Jerusalem. By far the largest division of the Oriental Church has been the Russian, which, according to official estimates, has for its adherence seventy per cent of the hundred eighty-two million Russian population. Prior to the revolution, the power of the Greek Church, centering in the Synod of St. Petersburg, stretched in an unbroken line across the two continents of Europe and Asia. During this period of political and religious union, the Czar was the personal center even as Constantinople was the local center of the whole Greek Church. This fact accounts for the lustful eye of conquest which was ever turned toward the city of the Bosphorus as the future capital of the Russian Empire.

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Differences Between the Greek and Roman Churches

The Greek and Roman Churches are much alike in their creed, polity and forms of worship, yet they have been irreconcilable rivals. The doctrinal differences between the Greek and the Roman Churches consists chiefly in the rejection by the Greeks of the word, *Filioque*, in the creed, as referring to the procession of the Holy Spirit from the Father in the Trinity; in their rejection of the authority of the Pope, and of the word "purgatory," though they believe in a state of purgation after death, and in the efficacy of prayers for the dead. They teach seven sacraments although the ritual of their administration differs somewhat from the Roman. Baptism is by triple immersion. Confirmation is given with baptism even to infants, and by priests, not by bishops exclusively, as with Rome. The Greek Church teaches transsubstantiation just as the Roman, and the adoration of the host. It uses leaven instead of unleavened bread for the sacrament, and gives communion even to children. Extreme unction has certain special rights, and may be given several times during the same illness. Marriage is allowed to priests and deacons before ordination, and is in some of the churches encouraged. Bishops are required to be celibate, and are consequently selected from the monastic orders. A second marriage; or marriage with a widow, is not permitted. Prayers to the blessed virgin and the saints, whose pictures are exposed for veneration, are common. Graven images are not permitted, except of the cross, though crucifixes are not used. Pictures and figures in bas-relief have about the same place of veneration in the Greek Church that images have in that of Rome. Pictures and icons are everywhere in display, connected with the worship of the Greek Church. So long as the Czar occupied the throne of Russia, he was the political and religious rival of the Pope of Rome. The effect of the breaking down of the Russian Empire on the Russian Church cannot now be estimated. To what extent the power of the Greek Church may work toward a prolonged unity of the conglomerate of nations, constituting the former Russian Empire, cannot be estimated. This alone is sure, that the Greek Church, being no longer sustained by political alliance, will cease to be a persecuting power. Religious liberty and opportunity for true evangelism must follow in the wake of present political revolution.

The Gospel in Russia

It would be interesting to trace from earliest times the progress of the Gospel in Russia. In ancient times the Russian plains were for the most part viewed as outside the known world. Tradition holds that the Apostle Andrew carried the Gospel into what was

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afterwards the territory of the Russian Empire. Russian historians date the foundation of the empire in the year 862, A. D. Prior to that time, the organization of the peoples inhabiting Russian territory was tribal, and there was among them no capacity for unified effort, and no power to moderate their tribal conflict. There were centers like Novgorod and Kiev, but there was no national unity. About the middle of the ninth century a Scandinavian leader, Ruric by name, came to Novgorod with a band of war-like followers in response to an invitation to establish order and unity. The foundations of the empire were thus laid. Igor, the son of Ruric, was incapable of exercising kingly power, so from 879 to 912 A. D. a chieftain named Oleg reigned as Regent. Igor (912-945) was succeeded by his widow, Olga (945-957), and here again appears the importance of woman in the religious history of the world. Olga was baptized in. 955 by the Patriarch of Constantinople, thus opening the door for the dominion of the Greek Church in Russia. Olga abdicated the throne in favor of her son, Sviatoslaff (957-972), a war-like pagan who was treacherously murdered. The principality was then divided among his three sons, and the quarrels usual in such family dominion followed, continuing until Vladimir the Great (980-1015), the youngest son, became the sole ruler. Vladimir, by successful wars, greatly extended the boundaries of Russia, and in 988 opened the way for the further extension of the Gospel by becoming a convert to Greek Christianity. History makes it manifest that Vladimir's conversion was to a system rather than to a Saviour, and that political considerations were quite as prominent in his thought as spiritual. It is recorded that representatives of Mohammedanism sought his allegiance, but when the king learned of the edicts of that religion against pork and wine he would have none of it. Leaders of the Jews also strove for his favorable consideration, but the king naively inquired how it came that if the Jews were the special people of God they were so scattered and oppressed. Investigators who had visited the churches of Constantinople reported on the gorgeousness of the Greek worship, and through this the king was persuaded, and accepted Greek Christianity for himself and his followers. A state church was thus introduced permanently in Russia.

Government and Worship

In government the Greek Church is a partiarchal oligarchy in distinction from the papal monarchy of Rome. The episcopal hierarchy is retained, the papacy rejected. The Vatican decrees of 1870 concerning the infallibility of the Pope, have intensified the separation between the east and west. Centralization is unknown in the east. The Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem

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are equal in rights, though the first has a primacy of honor.* The Czar of Russia, when in power, exercised a sort of general protectorate, and was regarded as a rival to the Pope of Rome, but had no authority in matters of doctrine, and could make no organic changes. The administration of the churches, as developed in the Byzantine Empire, is most complicated, and involves, besides the regular clergy, an army of higher and lower ecclesiastical officers, from the first administrator of the church property, the superintendent of the sacristy, the chancellor, or keeper of ecclesiastical archives, down to the cleaners of lamps and the bearers of the images of the saints. Many of these officers have in modern days either ceased or retained only a nominal existence.

The form of worship in the Greek Church is much like that of the Roman Catholic, with the celebration of the sacrifice of the mass as the central feature, and with an equal and even greater neglect of the sermon. The form and order of worship is addressed more to the senses and imagination than to the intellect and conscience. It is, as Dr. Schaff says, "Strongly oriental, unintelligibly symbolical and mystical, and excessively ritualistic." Continuing, this author says: "The Greeks reject organs, musical instruments, and sculpture, and make less use of the fine arts in their churches than the Roman Catholic; but they have even a more complicated system of ceremonies, with gorgeous display, semi-barbaric pomp, and endless changes of sacerdotal dress, crossings, gestures, genuflexions, prostrations, washings, processions, which so absorb the attention of the senses that there is little room for intellectual and spiritual worship." The worship of saints, relics, flat images, and the cross is carried as far, or even farther than in the Roman church. Veneration for pictures of the Virgin Mary is carried to the utmost extent. The holy picture with the lamp burning before it is found and worshiped in the sacred corner rooms, in the street, over gate-ways, in offices, taverns, steamers, railway and telegraph stations, and is carried in the knapsack of every soldier as an emblem of instruction and an aid to devotion. It is to the credit of the Greek Church that these vernacular languages are used in worship, the Greek in Turkey and Greece, the Slavonic in Russia; but so complicated is the system of worship, and so multiplied its forms of expression that both intellectual and spiritual growth are hindered.

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* Since the revolution of March, 1917, the office of Patriarch of Russia, which was abolished at the beginning of the eighteenth century by Czar Peter, has been restored; and recently Tycho, the former Archbishop of the Russian Orthodox Church in America, has been elected Patriarch of Russia.—THE EDITOR.

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Religious Life in Russia

As to practical Christian living, it has the same general features in the Greek Church as in the Roman Catholic Church. The morality of Russia parallels in many ways the morality of countries where the Church of Rome is supreme. The mass of the people are contented with an ordinary morality, while the monks are supposed to aim at higher degrees of piety. The monastic system, which originated in the east (in Egypt), and continues to this day, has not developed into great monastic orders as in the western or Roman Church. The people are generally ignorant of the deeper truths of the Gospel. The circulation of the Scriptures among the people is not encouraged, although the Greek Church has never prohibited the reading of the Bible in the common tongue to the people. Indeed Alexander I, by a decree of January 14, 1813, allowed the British and Foreign Bible Society to establish a branch at St. Petersburg. It is recorded that through the labors of this society nearly five hundred thousand copies of the New Testament and Psalms were scattered in thirty-two languages all over the empire, and read with great avidity. A traveler wrote, "Except in New England and in Scotland, no people in the world, so far as they can read at all, are greater Bible readers than the Russians." A priest told this traveler, "Love for the Bible and love for Russia go with us hand in hand. A patriotic government gives us the Bible; a monastic government takes it away." As the result of the policy of Alexander I, it could be said that the Bible drove the Jesuits from Russia, who indeed opposed it with all their might. But in 1825, Nicholas, under the influence of the monks or black clergy, placed the Bible under ban, and replaced it by an official book of the saints. Alexander II, the emancipator of the serfs, also emancipated the Bible, and restored in part the liberty of the Bible Society, but restricted it to the Protestant population. The printing and circulating of the Bible in the Russian language, and within the Orthodox Church, has been under the exclusive control of the Holy Synod of St. Petersburg. The result of distributing the Bible has, however, been relatively small since the larger part of Russia's population can neither read nor write. Under such conditions morality must be low, and as far from a true obedience to God in social and civil life as is the spectacular worship of the churches from spiritual worship.

Modern Need and Opportunity

A state church is always likely to be a persecuting church. When linked to the throne, the church is always used to enhance the power of political government. This has been signally true of Russia. The Greek Church has been trained to the support of the oligarchy. By

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civil enactment, no member of the Greek Church was permitted to change his allegiance from that body. The church thus becomes, not the nourisher, but the stifler of religious thought and liberty. With the monarchy overthrown, and the power of the Greek Church, as a political system, broken, there is the widest opportunity for leading Russia's vast population to Jesus Christ. America's effort for Russia should not be to take our various churches or denominations into Russia, but to take the truth as it is in Jesus, and to make them acquainted with a personal Saviour. Russia must be taught to think and to act. The carrying of the Bible to Russia, and its interpretation to Russia's masses, through the living evangelists and printed page is the need of the hour. Of the Bible, Garibaldi said, "This is the cannon that will make Italy free." Horace Greeley wrote, "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom." William H. Seward, Secretary of State under President Lincoln, wrote, "The whole hope of human progress is suspended on the ever growing influence of the Bible." In his centennial letter to the American Sabbath-schools, President Grant wrote, "To the influence of the Bible we are indebted for all the progress made in true civilization," while Froude, in his essay on Calvinism says, "All that we call modern civilization, in the sense that deserves the name, is the visible expression of the transforming power of the gospel."

America's Mission

America's highest mission to Russia is to carry to her that which has been the source of her own best life. Germany has lost her soul, and has sunk into an unspeakable degradation because, in the name of a godless scholarship, she repudiated the Bible as the Word of God, the rule of faith and practice. Russia will find her soul, and be redeemed in the light of that blessed Book through whose truth American liberties have had their origin and support.

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FORTY YEARS IN RUSSIA

By REV. N. F. HOLJER

AFTER I was ordained in Sweden I was sent to Russia, not to form there a Swedish church, but to help the Russian people to form a Russian Christian church. I came to Cronstadt, a naval base and the Baltic port of Petrograd. All evangelical propaganda was entirely forbidden in the empire.

I was allowed to hold meetings only on board the ships in the harbor, and in the Swedish and Esthonian Church. As soon as God crowned my words with success and signs of revival were seen, there arose a persecution. We were then forbidden to have light on the ships at night, but the desire among the people to listen to God's Word was awakened, so I would repeat my text and shout my message in the darkness, without seeing my audience.

First at Cronstadt

A Russian priest, John of Cronstadt, was at that time in the prime of his manhood. He had greater influence in the state church than the Czar himself. His large cathedral was packed with people who crowded each other in order to touch the hem of his garment, and when he traveled the police had to clear his way that he should not be trodden down by the people. Through him the people were brought to a deep knowledge of sin. I read the Gospel and prayed to God for some of them and they began to witness to other people that they had received forgiveness of their sins.

Now my days in Cronstadt were numbered. My case was brought before the authorities in Petrograd; an order was issued to the governor of Cronstadt to have me arrested and my work stopped. In the Holy Scriptures I read: "When they persecute you in this city, flee ye into another." I wrote to my society that another missionary ought at once to be sent to Cronstadt to continue my work.

It was late in the fall. A severe winter set in. The gulf between the island of Cronstadt and the mainland was covered with floating ice and there was no possibility of crossing it. But in a few hours the ice became one solid mass and it was possible to walk over it. Some of the brethren followed me to the seashore. They prayed for me. The ice was rather weak, but still the bridge that God had made held and I crossed over safely to Oranienbaum, and from there I went to Petrograd.

The authorities were now hunting me and they were not aware

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that the other man was continuing my work in Cronstadt, but as soon as they were aware of his presence, he too had to flee; then the third missionary was there to take his place. Even he had, in his turn, to flee and a fourth was sent there. After eighteen years of work there was established a congregation of God's people in Cronstadt, and they are continuing the mission work there to this day.

With Lord Radstock at Petrograd

In Petrograd a converted Roman Catholic priest preached the Gospel in the reign of Alexander I. His name was John Gossner. The Emperor himself listened to him and loved him. Several of the members of the noble families of Russia were converted to Christ through this man. From that time there always have been some members of the nobility who have taken their stand for God. Through these men the way was prepared in the palaces of Petrograd for the truth of the Gospel when Lord Radstock came to the capital of the empire and preached the Gospel of Christ. I had the privilege to take part in that movement. I held meetings in private houses. Very soon the police came over and took away our song books and Bibles and threatened us with imprisonment if we continued our meetings.

My beloved brother, Prof. M. A. de Sherbinin, was then a young student in the University of Petrograd. His family at the time were millionaires, but still better, he was even then a believer in Christ. He said: "Let us pray that God will give us a large hall, prepared for meetings, where we can preach the Gospel." When we rose from prayer he said: "Now we will get that hall." I thought to myself: "I know that God is Almighty, but how he can give us now a hall 'prepared' for our meetings I cannot understand."

Two weeks after I preached in a large hall prepared for meetings. It appeared that permission had been obtained for German Christians to hold their meetings and to worship in a large hall. This permission had been obtained from the government by Prince Bismarck, when he was Prussian Ambassador in Petrograd. The Swedes then preached the Gospel in that hall for several years following.

Another Ebenezer

We thought then if God had helped the Germans to get that hall for worship, He could certainly help us to obtain the right to preach the Gospel, even if we had not the help of Bismarck on our side. We wrote a petition to the government after having prayed to God. Our petition came into the hands of a high official. He had been touched by the Gospel. It seems to me to this day a miracle that we could get the right to preach the Gospel freely at that time in Petrograd.

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Now we had wind in our sails and friends in multitudes, because it went well with us. But, you know, when things are not running smoothly then your many friends desert you and they are gone. The British and American Church, in which the American Ambassador worshiped, was opened to us. The Russian noblemen opened their houses for us. We rented also another hall and we could preach the Gospel unmolested both by day and night. The Swedish ambassador was a diplomat and feared that a movement that had grown to such proportions would bring upon him trouble. He feared also for my liberty. I was asked by my government to return to Sweden. I went and told my friends there of the work of God in Russia and the friends were greatly cheered.

Reinforcements from Sweden

Very soon I returned to Russia and I had seven other missionaries with me, and a short time after that there were altogether seventeen Swedish missionaries in Russia. Some of them went to Archangel, some went to the Ural Mountains, and some continued the work in Petrograd. Rev. Adolph Lydell and myself went to the Caucasus. It was impossible at that time that such a revival as was witnessed at Petrograd could continue without being met by persecution. Our right to preach the Gospel was soon taken away from us. The houses of the nobility were closely watched, and even the American Church was closed to us. The Swedish missionaries had to flee. Some of them were arrested and taken to prison.

There was much faith in the hearts of our Swedish friends at that time. When the frontier of Russia from the Swedish side was closed to missionaries, yet they could go over the ocean, through the United States, and penetrate through Alaska to eastern Siberia through the snow-bound Arctic region to preach the Gospel among the heathen there.

I got orders from my society to return from the Caucasus to the capital of Russia; there was there a large congregation of believers, which had no legal right to exist. I had no legal right to exist. We had no place for meetings. Some of my old friends were now fearful for my safety and asked me not to visit them, because I was already watched by the police. It was then I most needed friends, but they were nearly all gone. I walked around the capital, looked at the great cathedrals, palaces and structures. Could not there be a place for God's people and for His Gospel. I thought how wonderfully God had helped in the beginning of the work. There was a large apartment block covering a space between three streets and facing a church.

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Overcoming Obstacles

On the second floor of that block there was a club, on the third floor, a flat for rent. I began to watch the police force, who were in charge of that street, and who kept a watchful eye over the club. I thought, immediately, that the apartment on the third floor would be a good place to rent, if we had our meetings at hours, when the people went to their club. The police in the street thought that all the people which went up that stairway went to the club. However, our friends went one story higher and could hold their meetings undisturbed.

Several of the educated brethren were already trained in preaching the Gospel and were now to lead the meetings. From this hour the congregation of believers held their meetings in my home. All the believers were one in Christ. Many of them could not understand that it could ever be otherwise. Many times during the meetings I watched the police to warn my friends. The policeman did not suspect that there were meetings going on in my home, while I was walking before his eyes in the street. The place was the best we could find for our purpose, as there were entrances from three different streets and by several ways that gave access to our flat.

Prayer for Unity

The heavy cloud of persecutions accumulated more and more. The believers among the noblemen saw that it was necessary to prepare the people for what was coming. They arranged a conference for that purpose. In the call that was issued to this conference it was said: "Remember, brethren, that Christ died that 'He should gather together in one the children of God that were scattered abroad' and present them as one flock with one Shepherd (John 11:52). Yea, may the Lord gather us around Him to teach us to keep the bond of unity and peace."

I would especially ask you to mark the desire and prayers for unity expressed by these pioneers of Christian work in Russia. They all gave up their freedom, their homes for Christ and His work.

This conference ended in the arrest of some of the deputies, the deportation of others and the flight of still others. In a few years the leaders of the movement were all exiled.

The greatest difficulty was that for several years then we had no place where we could gather for worship and instruction. My home was strictly watched, my nerves were overworked. I could not sleep. One night I sat and wrote with my pencil a petition to the Minister of the Interior for the right to establish a temperance society. The statutes were so written that they gave room for an evangelical

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mission acting under their protection. My friend, Prof. de Sherbinin, helped me to put the petition in good Russian. Some one undertook the task of submitting it to the Minister of the Interior. The Minister did not know that I had a hand in it. He was very favorable to the matter, but he said the paragraphs were written more according to the foreign customs than to suit the Russian ways. I went to a lawyer asking him to write the paragraphs so as to suit the Russian officials, but so that all the contents of my twelve paragraphs should be covered in his text. He made more than thirty paragraphs, but in such a way that you would have to read that paper very carefully to find what was not included in it. The Minister examined the project carefully and was satisfied.

Fleeing to Odessa

The hand of the government was weighing so heavily on me that I had to flee again. I went now to Odessa on the Black Sea. The people in Petrograd who took part in the new mode of mission work were closely watched by the police. They wrote to me saying that I had put them into a great plight and that they would never take any more steps for establishing a temperance society. After half a year the government wrote them: "The right to establish the Society is granted to you; the statutes you submitted to us have been enacted into laws and now we command you to establish that Society." My friends then had to establish their temperance society by order of the government. But they were not remembering me in a friendly way for they thought that I had brought upon them this hardship.

In Odessa I found several channels through which God had poured the living water on the parched ground of the Russian mission field. I will first mention the Molokan movement. There are many tokens which tell us that the Molokan movement came originally from the Quaker teaching. Therefore they have been sometimes called Russian Quakers. English Friends must have been preaching the Gospel in Russian long before Alexander I, because in a speech before a Molokan commission he said to his ministers among other things: "These people have suffered continual persecutions, all kinds of sufferings and afflictions only for the sake of God's Word. My grandmother Catherine —may she rest in peace—punished them by banishment to Siberia, to Archangel and to Cholmogori and filled the prisons with them. Even in Tambov officials flogged two of them to death. But the number of the persecuted did not decrease, but rather increased." This humane monarch gave the Molokans complete liberty in matters of religion.

When I came to Odessa I was told that there were three hundred thousand of these people spread over Russia. Another group similar

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to the Quakers are the so-called Doukhobors. They are not so numerous. Some of them are in Canada. These bodies of Protestants have been the material from which several Protestant movements from other lands have formed their small congregations in the South of Russia and in the Caucasus. The Molokans have kept very strongly to the letter of the Holy Scripture. They read the Holy Bible in their meetings chapter after chapter. They sing the words of the Holy Scriptures and they pray in the language of Holy Scriptures; so afraid were they of all ceremonies by which they had been bound and fettered in the state church. But that attitude could not save them from being slaves to forms and ceremonies. They could bow for hours on their knees and pray and sing and read.

Among the Molokans

In the Molokan movement long before I went there, a revival was brought about by a Scotchman named William Melville (known among the Russians as Vassile Vassiliyevitch). He belonged to the Presbyterian Church, a real Puritan from Scotland. He was living in Odessa when I came there and was about eighty years old. He showed me much Christian love and introduced me to all the people in the city who had his confidence. Through him there arose congregations which had water baptism, a sacrament which the other Molokans rejected. They were all named Presbyterian congregations. Sometime ago these churches numbered twenty-six.

Another movement among the Molokans originated from the German Mennonite settlement of South Russia and was characterized by its Baptist teaching. These people were known under the name of Baptists. They had a very strong leader in Dey Mazayeff from Rostof, a former Molokan. You may also have heard about the Stundists. I came in touch with real Stundists in Odessa. This name is derived from the German word Gebet-stunde (prayer-meeting) and came from a Lutheran pastor Bonakaempfer in Bessarabia. He was a real evangelist. There came up Gebet-stunde, or prayer-meetings, through his work. Those who took part in these meetings were called Stundists.

The Stundists

The movement spread over Russia. Some people think that the Baptists were the real Russian Stundists, but this is not so. The government never gave that name to a Baptist if he was merely a Baptist and never did anything to bring people to God, but if a Baptist was successful in bringing souls to God then the government branded him by the name of Stundist. If he would claim that he belonged to the Baptist body, the government officials would still say: "You are a

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Baptist-stundist." Likewise they never spoke of a Lutheran as a Stundist, if he was merely a Lutheran, but if he did anything to bring a man into vital relation with God, the government said: "You are a Stundist." If he were to answer: "I am a Lutheran," the government would say: "Yes, but you are a Lutheran-stundist." At the time I was in Odessa, a congregation of Stundists came up. I witnessed also a Stundist trial before the high court, and I have never seen a better illustration of the spirit of the first Christians or Apostles than when these men stood before the court of justice. The court-house was full of lawyers, priests and the representatives of different creeds. The jury was composed of Russians, Roman Catholics, Protestants, Jews and even Mohammedans. The preacher was standing before them like an Apostle, giving his witness in clear, simple sentences. He spoke so that the judge was afraid that he would make converts and they had to clear the house of the people not belonging to the jury. The result of the trial was that the man was condemned to go to Siberia.

From Odessa to Tiflis

From Odessa I went to Tiflis, the principal city of the Caucasus. There I came in touch with the evangelical movement which had come up through the Basle missionaries under the reign of Alexander I. The well known missionary, Abraham Amirkhaniantz, was living then. He was a convert of that mission, and a scholar. He spoke fourteen languages and could read and write twenty. His missionary record was remarkable. He translated the Bible into the Ararat dialect of the Armenian language. He also translated the Bible into the Aderbeyjan dialect of the Tartar language, he revised a translation of the New Testament in another language of Central Asia. He also committed parts of the Bible into the Kurdish language. He was a giant in the army of mission workers. No missionary was better versed in the Koran than he, which enabled him to meet the arguments of the learned Mullahs in his writings, so that even the Moslems looked up to him as a master.

Among the believers in Tiflis there was indeed the presence of the Spirit of God. Some of them believed in the baptism of infants, and some believed only in the baptism of adults. The Baptist doctrine was introduced among them through a man by the name of Kahlweit. Through him a young man, Basel Pavlof, was converted to the doctrine of the Baptists and sent to a Baptist seminary in Germany and became one of the leaders of the Baptist movement in Russia. Amirkhaniantz believed in infant baptism. Then some members of the congregation in Tiflis thought that some one of them must be right and

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they asked them to have a public discussion of their views on the question of baptism based on the teachings of the Bible.

Denominational Differences

I have heard many expositions on baptism but I have never heard a more thorough one. Nevertheless when they separated they felt that each person was more estranged from the other than they were before the discussion began. These discussions ended often after midnight. Both of them, without being aware of it, were reported in Petrograd as those dangerous Stundists. One night they came home, were arrested and brought to prison, Pavlof first and Amirkhaniantz next. When the latter came to prison he saw a man praying with his face turned to the wall. He turned round to see who that man was. Lo, it was Pavlof. And Pavlof looked up and saw the face of Amirkhaniantz. They fell into each other's arms, they both wept and then they knelt and prayed to God and now not a word on baptism was spoken. They combined their efforts in preaching to the fellow-prisoners and a revival resulted. Both were exiled and all those who had been the Stundist leaders in the Caucasus, up to this time, were compelled to go into exile.

I began to gather together scattered congregations. God had His hand upon the work and soon we had not only congregations in different parts of the Caucasus, but there arose a society called the Evangelical Oriental Covenant. The persecution was very bitter. I was hunted like a deer. Now God gave me a new plan that was somewhat strategic, viz., that of planting mission stations across the boundary outside of Russia, beginning from the Balkan States, Turkey, Persia, Afghanistan, Bohemia, East Turkomania, Mongolia, Manchuria and ending with Korea. This with the aim of giving the persecuted missionaries places like the "cities of refuge" across the boundary line in those countries in case they should have to flee for their safety. God blessed us in such way that we had such cities of refuge all the way to Kashgar in Central Asia.

Crosses the Caspian

When first I went to Kashgar I had my mission board against my project. All scientific authorities consulted maintained that it was impossible to reach my aim with the resources I had at my disposal.

In company with several Asiatic converts I traveled over the Caspian Sea by the borders of Afghanistan through Transcaspian lands, Merv, Bokhara, West Turkomania through Fergana, the Kirgheez

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mountains and reached Kashgar in Central Asia. I had to go in spite of the Russian government and in spite of the Chinese government, because they had agreed that no European could travel that way without special permission from their governments, and I could in no way get such permission. I left a converted Turkish mullah in Kashgar and I returned to the Caucasus. God blessed my brother in Central Asia; he translated the New Testament into the language of the Sarts. It is a language which has had the same influence over the population of Central Asia that the classic German has had on the different branches of the Germanic race. As far as one can see, never had the truth of the Gospel been preached there before.*

From the shores of the Caspian Sea eastward, I traveled among many branches of tribes and peoples who never had the Gospel preached to them. In Bokhara there are thousands of Jews who never knew the books of the Talmud.

Missionaries at Kashgar

From the beginning of the mission work in Kashgar there have been important developments. There are more than twenty missionaries in that field. Among them several medical men. We have built stations and hospitals, but to this day, they have not yet come in contact with any missionaries of those societies which have penetrated into China from the sea coast. Some of them have been honored both by the Chinese and the Russian emperors. One of them has received a standard to be carried before him on which it is written: "The best Doctor in China." The Russian emperor has given one missionary a gold box set with diamonds with his initials.

In speaking of this, I am reminded of a story of the two Swedish poets Runeberg and Topelius. Both of them were living in Finland.

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* We would quote regarding Rev. N. F. Hoijer's pioneer journey through Central Asia from the pen of Rev. Paul Waldenstrom, a Swedish divine, now dead, who in his time was looked upon as Sweden's most popular speaker. Paul Waldenstrom in a letter dated Stockholm, June 8th, 1893, to the editor of the *Mission Friend*, in Chicago, writes these lines which we give in English translation:

"As the readers of the *Mission Friend* probably know, Rev. Hoijer, one year ago, made a very daring and exceedingly dangerous journey through Central Asia to the west of China, to find out if it were possible to start a mission there. He succeeded in this attempt and found, also, that the conditions there were very favorable for establishing a mission. Never had there been any Christian mission there. Hoijer left a missionary in charge of the station and this man wrote the most thrilling appeal, saying it was needed to send many more missionaries. Hoijer's expedition has evoked a great interest in the missionary world. Foreign missionary boards have written to us and have expressed that they were greatly marvelling that it was possible to achieve such a thing, and a president of a missionary board in Germany has come to our annual conference and mentioned in his letter that he was coming to see the missionary society whose missionaries have been successful in achieving this."—THE EDITOR.

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The emperor greatly admired the poetry of Runeberg, as that poet wrote something complimentary to the Russians, while Topelius wrote some bitter truths about them, which were not pleasant to the emperor's taste. On one of his visits the emperor gave Runeberg a gold snuff box, but Topelius was left without a present, as the emperor took no notice of him. After a while Runeberg asked Topelius how he liked the emperor's visit. Topelius answered: "You got the gold box, but I got the snuff." This story properly illustrates my own experience. My fellow-missionary got the imperial gold box, and I, more than once, got only the snuff.

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GREETINGS OF THE AMERICAN BIBLE SOCIETY AND OPEN CONFERENCE

DR. S. H. KIRKBRIDE

YOU know there are just two means of evangelization. The evangel may be given by a man, or it may come through the message of a book. When the Roman Catholics want to evangelize they send a man and after him another man, and after these two, other men. But when Protestants want to do any evangelizing, they send out a man and put in the hand of the man a book. It would be appropriate this afternoon to speak about the power of the preached Word, but I want to emphasize the power of the written Word. I don't think that the Christian church needs any exhortation to have faith in the power of preaching. We believe that if we can send out men filled with the Spirit to preach Jesus Christ, men will come to know Jesus as their Saviour. The church believes that, but I do not think the Christian church believes, as it ought to, in the power of the written Word, the power of the work that Dr. Brooks has given his life to, and the power of the work that is done by the Bible societies of the world. I do not think the church believes as it ought to in the power of the written Word. Send a man when you can, and let him preach Christ; but I find where a man can not go, a book can go. How many foundations of missions have been laid, not because a man was there to preach, but because the Word was left there.

If Russia is going to be evangelized, you must have men that have given themselves to the work; and you must also have the Word of God. You will have to get it for them in their own mother tongue. Our God has said, "My Word shall not return unto me void," and it is true. The American Bible Society is now about to take steps to print a Russian Bible, and I am certain you will all be interested to learn of this. In a little while we will be able to furnish the Russian Bible and millions will be necessary. Now we are your servants, and if we can help you, we want to do so. We have prayed for months past that the way may open so that we can give the Word of God to the Slavs and the Bohemians and the Poles and the Russians over there.

MR. JOHN WASYLKIEV, Scranton, Pa.

I represent the Ukrainian Christian people. There are over thirty million Ukrainian people belonging to Russia, but now independent of Russia, and over three million Ukrainian people living in Austria. I am from Austria and I bring to you the thanks of my brothers whom

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you have helped to find Jesus. We want every one of our brothers and sisters among the Ukrainian people, to know Jesus. The first Ukrainian Christian church is in Scranton, the first church in the United States of the Ukrainian people. If we want to bring these people to Jesus, we must give them something, we must give them the Bible; and we have no Bibles in our language and we have no hymns. If we want to sing, we have to take hymns from the Russian or Polish language; and you can understand we prefer to sing in our own language. We want to prepare our young people and send them out among the Ukrainians to tell them about Jesus. We do as much as we can to help the Ukrainian people and want you to help them, too. I beg you all, please do something for our Ukrainian people.

PROF. J. J. VINCE of the Russian Bible Institute, Philadelphia

I was for two years a representative colporteur for the British and Foreign Bible Society in Russia. I do not know any other country, or any other government that was so loyal to the Bible as the Russian government. Under the rule of the Romanoffs the Russian government permitted us to travel and carry hundreds and hundreds of copies of the Holy Scriptures, absolutely free of charge. The colporteurs didn't pay one cent. They traveled free, and all their books were sent free. I agree with the representative of the American Bible Society, who says: "It is important not only to send men, but we must send the Bible." When I was a representative of the Bible Society, our superintendent in Petrograd always told us: "Do not speak to the people any words, only give them the Bible. Sell them the Bible, but you are not allowed to talk." I went to a certain city, and on the train, passing from one town to another, I had my Bibles with me. In the first chair in the car sat a Russian priest. I had the Bible, and I said: "Little father, I have Bibles. Maybe you would like to have one." He said: "No, no." Then I went from him to the second and third and through the whole car, and in the other end of the car there was the family of a Russian peasant. That family bought a New Testament. I finished and I came back to my place, and the peasant came to me, and said: "Please give me back my ruble." I said: "I can not give you back the ruble," and I asked: "Who told you to bring back the book?" He said: "That fellow said to me, 'If you read that book, you will become a crazy fellow.' Now, please give me back my ruble." The rules of our Bible Society say do not take back, but leave the books. The priest was sitting at the other end of the car and was looking on, and I was afraid of him. Then the priest called me to come over, and I went to him and said: "What is the matter, little father?" He said: "Why did you have the conversation with that peasant?" I said: "You heard the conversation. He wants me

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to take back the New Testament." "Well, that is not right," he said. "You go, and tell the man who told him he would be like the crazy people if he reads the book, that if he is the head of a family and sits down to the dinner table to eat his food, he is not satisfied if he has no food, and tell him, just so a Russian Christian ought to have and must have his New Testament."

REV. JOHN BOKMELDER,
Dean of the Russian Baptist Bible Institution, New York

I am glad that the American people are so interested in the evangelization of Russia. Our school was opened January 8, 1917, with Pastor Fetler as the Dean. I was with him as associate teacher in the school. After Mr. Fetler went to Philadelphia I continued as Dean. Last year we had twenty-four students, representing five nationalities. This school is supported by the American Baptist Home Mission Society. The cost of board for each student is about eleven dollars a month. The Home Mission Society takes care of the rest of our expenses. We teach educational subjects and also from a very good text book,—the Bible. We believe the Bible, stand for all it teaches, and we believe that from cover to cover it is the inspired Word of God. We believe that Jesus Christ died, and that He is the Saviour who will come again to take us to Him. I cannot forget the meetings we had in North Dakota last December. The Russian people there would start their meetings at six o'clock in the evening, and continue until twelve o'clock at night. Even after that they were not willing to go home, but wanted to stay and hear more of the Gospel. We need your prayers and support, and of course I believe that you are praying that the Lord will use the Russian brethren and prepare them for His service. We have great need of Russian pastors and Christian workers in America, and do not have them. Pray the Lord to send them forth.

Now just a word about how the Lord brought me to Himself. I was converted when I was about twelve years of age. It was my mother who prayed for me; and the Lord worked by His Holy Spirit in my heart at that early age. I saw myself as a great sinner before God, and He forgave my sins, and made me happy. It was not permitted that I should be baptized then, for there was no freedom in Russia, but my mother prayed that the Lord would give freedom, and she said to me that she was convinced, in her heart, that the Lord would give religious freedom in Russia. In 1905 a religious freedom was given and I was baptized that year. I shall never forget the night when I was baptized together with three converts. It was a country place. There was a revolution at the time, and so the pastor said, "Let us go in the night time." And at one o'clock in the morning we went to the lake and were baptized.

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REV. ERIC OLSON, of the Conference Executive Committee, and one of the first volunteers for service in Russia

This conference has greatly encouraged me, and I am sure the Lord will use it as a means of salvation for Russia's millions. Paul says in his letter to the Romans, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." We, as Swedes, have been wonderfully saved by this Gospel, as have also some of the Russians, but the masses of the Russian people need vastly more gospel work. Nothing else can save them from present and eternal ruin. Let us all stand by Russia in loving sympathy, prayer and support. I am glad to see how our Swedish people have been changed in their attitude toward Russia. In former days we had nothing for Russia but hate and evil thoughts, but now we want to see the entire nation saved by the precious blood of Jesus Christ; and, oh, what a happy day it will be when we stand together before the throne of God and praise Him forever for this wonderful salvation!

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AMONG THE MOHAMMEDANS AND KURDS AT ARARAT

By REV. N. F. HOLJER

THE vast plain of Ararat is closed in on all sides by mountains. The plain is so large that upon it are many towns and cities. Among them is Erivan and Etchmiadzin or Varashabad, where the most renowned monastery of the Armenians is located. There is also Nakhitchevan, the first resting place of Noah, where the patriarch is said to have settled for a time after coming out of the Ark. The wife of Noah, according to tradition, was buried in a town near by, of the name Myzahn, which means, "our mother's tomb."

In these towns there is a vast population of Armenians and among them there is an evangelical mission. I journeyed to and fro there during fifteen years, and brought to that plain a Christian teacher for the children of Armenian parents. I was planning to return to Tiflis, the main city of the Caucasus, when a voice in my heart kept saying: "You must go over the mountain Alagats." There was no road on which one could travel by carriage over that mountain and I had to go on horseback, or on foot. I had a good Arab horse. When I spoke to my friends about my intention to travel that way they said: "You can never go that way. The Kurds live there and they are all robbers. They will kill you to get your beautiful horse." But I felt I had to go that way if I were not disobedient to God. My traveling companion, however, left me and I was quite alone with God, riding on my horse. After the first day's journey I reached a great height on Mt. Alagats.

Over Mount Alagats

There is a legend that Noah's Ark first struck the ground on this mountain, but it was later driven by the wind to the larger mountain of Ararat. While my thoughts were busy with the legends and traditions connected with my surroundings I suddenly came upon a caravan of Armenians. Among them there was an old man with the appearance of a patriarch, tall, with expressive black eyes and white hair and beard. When he had reached me he stopped, and said in Armenian: "I see that you are a stranger. You look like a man from a far away country. You do not know what dangers are around you. Kurds are living here and they are fond of fine horses like the one you have. They will kill you to get your horse. Listen now to my advice. Go back with our caravan and stay over night in our village;

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then you may continue your trip tomorrow, but do not go to yon mountain!" I felt sorry that I had to decline such a friendly offer, but continued my way. The old man shook his head and said: "You do not know what you are doing, stranger!"

Towards evening I came to a place where the Kurds were living. The mountain consists of a soft kind of stone and in this the Kurds have dug out their caves. One can, therefore, say that every dwelling is a fortress. When the Kurds saw the lonely rider, they gathered near their dwellings and they engaged in a lively conversation. They decided to set their dogs on me. These were very much like wolves in color, size and shape. These dogs have been so trained that if they are set on some one by their masters, be it a man afoot or on horseback, they are sure to take him prisoner. I knew this because of my former experience with them. I shouted therefore in a commanding tone in Russian, "Derzhite vashikh soback!" (Call back your dogs!)

To my great astonishment the dogs were called back at once. The Kurds thought certainly that I was a Cossack officer. I had a broad Asiatic gabardine which covered my garments and I wore a sheepskin cap like the one worn by Cossacks. They certainly thought that I had a whole Cossack company behind me and so I was allowed to pass on.

After riding a few hours more I struck upon another Kurdish colony. The same experience was repeated here. The Kurds set their fierce dogs on me and I shouted again so that the echo sounded through the mountains: "Call back your dogs!" and again the Kurds called back their dogs.

Among Wild Kurds

It was late at night and I had reached a considerable height in the mountain. There were masses of snow and the moon shed its pale light on the mountain scenery. The light of moon and stars made the snow sparkle like a mass of diamonds. My thought was drawn to my old home and I wondered if I would ever see my dear ones again. I resolved to ride all night, if the Kurds did not take me prisoner. With such meditations I came to a third encampment of Kurds, larger than those I had passed. There was manifest a general interest in the lonely rider and the men seemed to be gathering for conference. To my astonishment they did not set their dogs on me. This was rather disappointing, because I began to wish eagerly for some change in the situation. It became colder and colder and the snow deepened and there were packs of hungry wolves roving in those wild mountains. If the Kurds were to arrest me, I could at least make myself understood with a few words and possibly, after all, I could be met in a friendly way. But it would be useless to talk to wolves. If I

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were taken prisoner by the Kurds, I would talk under the inspiration of the moment, as many a time before I had been saved from hostile people in that way.

When up a little distance higher in the mountain, I noticed that the dogs were after me. Now it was serious! There was no man present there who could call them back. I was clearly in their power. To fight against them would be of no avail. I turned back my frightened horse and I tried to quiet him by petting and stroking him.

Soon the dogs were near and they made a circle around me, barking and pawing the ground, as the hounds do when they have caught a deer and are keeping him from running away until the hunters come. The hunters were not long in coming this time. A black crowd was seen approaching quickly. Soon their shouts and noise were heard and their weapons reflected the moonlight. The dogs left me as soon as their masters had come near. The Kurds were armed with revolvers, rifles and long two-edged daggers. One of them pointed with his sword to my chest, probably to scare me, as I thought. In my hand I held a short whip which I clicked, saying, "Get away, boy!" All the rest roared with laughter. It appeared to them more than ridiculous that I showed I could defend myself with a whip against their well armed company.

Sanctified Strategy

Now, I addressed myself to them in the Russian language, and I said: "I am come to be a guest with your Prince. Take me at once to your Prince!" One of them understood the language and translated it to the others. They spoke among themselves in an Armenian dialect, which I understood, as I had preached several times in that language. They said: "Is he acquainted with our Prince? A remarkable man who rides here alone and without weapons at night over our mountains. His horse seems to be a Kurdish horse and his saddle also. Coming to our Prince as a guest. Who can this man be?" I repeated: "Take me at once to your Prince!" They now showed me with signs, that I must ride back the same way which I had come. This I at once did and the Kurds followed me talking in excitement.

We came at last to a place, where some one shouted: "Stop!" Two stately young men walked out of a cave and I asked if some one of them was the chief. They said: "No." "Did not I order you to take me to your Prince?" I shouted.

Among the crowd there was a youth and I made a sign to him that he should take hold of the bridle of my horse and take me to the Prince. The boy obeyed and we came soon to the place, where the chief lived. Numerous Kurds were gathered there. I asked one of

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them again: "Is any one of these your Prince?" He showed a beautiful young man with large, bright eyes. I saluted him in the Kurdish way by touching with my hand my forehead, my mouth and chest and by making a deep bow. The Prince did likewise. Then I said to him:

Greeting the Prince

"I am come to you as a guest. I have been riding a long way and my horse is tired and hungry. He wants to eat something and then to rest. Have the kindness to let the horse be put in a stable and given some fodder." The Prince ordered the horse to be taken through a sloping path in the mountain. I followed after and I was followed by a whole crowd of Kurds. Inside the mountain there was a large space where the horses, donkeys, cows, oxen and sheep were kept. After having made sure that my horse had the necessary care given to him, I took my saddle, riding bags and walked into a hall to the left of the stable's entrance, where most of the men were gathered. The hall was large and on both sides there were stone benches four feet high and four feet wide, which were covered with precious rugs.

I climbed upon one of them, I laid there my saddle and bags, I spread my overcoat and reclined on it, resting on my elbow, so I could see the people. The men were all armed and they spoke with excitement about the man they had captured.

"He is neither a Kurd, nor Turk, nor is he Persian; he is not Armenian, Georgian, Syrian or Russian. What kind of a man can he be?" "Ask him, who he is," said the Prince. The man who had been acting for me as interpreter asked me now in Russian who I was; because I pretended not to understand their language. I said that I was a Swede. If I had said that I was an inhabitant of the moon they would have understood me quite as well, because they never heard anything of Swedes. The next thing they did was to settle about disarming me. They said it is wonderful that this fellow who has a Kurdish horse and saddle does not carry weapons.

The Missionary's Weapon

The Prince said: "Oh, he carries certainly weapons, terrible weapons, which we do not understand anything about. Look at him! Could he rest so quietly there if he had no weapons, when we stand all around him, a crowd of armed men. But he must give away his weapons; tell him to do so."

I did not know at first what I should do. As I thought, now it will be a fine thing when they learn that I have no weapon. But when the interpreter gave me the order I had already decided what to do.

I opened my bag and took an Armenian Bible. I stood up and

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offered the Bible to the Prince, saying: "This is my weapon. It is the word of God Almighty to the children of men." The Prince took the Bible, examined it and then bowing with reverence he touched with it his forehead, mouth and chest. He handed over the Bible to the man next him, and, repeating my words, wished him to show, in the same way, reverence for the Holy Book. After that the Bible was passed on from man to man in the whole audience. There was a silent and reverent spirit prevailing among them, as solemn as it could be in a church. The only sound which interrupted the silence was when one man passed the Bible to another man, saying: "This is the word of God Almighty to the children of men." When all the men had passed through that ceremony of kissing the Book, the turn came to the women. These were all lined up in a row and placed according to their rank and the Prince handed the Bible to the oldest of the women telling her to show the same signs of reverence, and to press the Bible to her forehead, mouth and chest. The women went through the same performance, while they all took up their seats on the bench facing the couch which I had chosen for myself.

Kurdish Hospitality

Now they began to look upon me as one descending from a higher world. They began to ask among themselves: "Can he eat? What do you think he can eat?" The Prince ordered the interpreter to ask what I wanted to eat and I answered that I would like to have bread and milk. They brought quickly some milk in a bowl of shining metal and heated it over the fire which was burning in the hall and then brought it to me, and some small round cakes.

When I began to eat, they came with their music, with flutes and stringed instruments. They played some of their national tunes and they imitated with their music the human voice. As long as I ate they continued to play in that way. I ate slowly for I thought that they would cease playing when I got through with my meal. But they continued then to play another tune. Sometimes they would add more force and increase the speed, sometimes the music would slow down, so that it seemed like a still breeze sweeping over the forest, filled with the song of birds. It was queer music. It seemed to me that they wanted to play me to sleep. I did not know then that it was indeed the custom with them, but later on I learned that with this clan of Kurds it is customary to play for a guest, that they honor, or to sing of the deeds of their fathers until he goes to sleep, and to continue their playing for a while, when he is asleep to sweeten his dreams.

I was tired and I committed therefore my soul and body into God's

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hand and slept sweetly in assurance that there was now nothing to be feared from the Kurds.

Unique Experience

When I awoke next morning some of the Kurds stood there and looked at me. I tried for a while not to show them that I was awake. I had slept in my clothes, with my overcoat spread over me. Suddenly I got up and greeted them in their own language. They were much amazed and they asked: "Can you talk our language?" "Certainly I can talk your language." "But why then did not you talk our language yesterday?" "I hid from you yesterday that I knew your language, in order to let you talk with more freedom in your own tongue about me. Now although you did not know that I knew your language, as you have not spoken evil of me, and you have behaved well with me, to thank you for your hospitality I will read to you from the Word of God Almighty to the children of men."

Now there was a commotion among the crowd and they shouted: "Come in, come in, he is going to read for us!" The hall quickly filled with Kurds and I read to them from John 3:1-16, and I gave them a short address and prayed.

After that I wrote my name and my Tiflis address on a slip of paper and gave it to the Prince, saying: "Have now the kindness and let them saddle my horse, as I cannot stay any longer with you, but if anybody wishes to know more about the Word of God Almighty to the children of men he may go to Tiflis and, if he shows there this paper to any one, he will be told how to find my house, and I will tell more about the Word of the Great Spirit."

Surely one would call it a long distance to go to church, 140 miles, but I thought that if a yearning had been awakened in some one to hear more of the Word of the Almighty, the distance would not be of much importance. The Kurdish chief took my slip of paper and kept it. He gave the order to saddle my horse. Also he ordered a man, whom he trusted, to convey me safely out of the mountains. He also told this man to tell the Kurds, that we might meet on the way, that I was a friend of the Prince and that no one should do me any harm.

Thus I reached safely my mission station in Tiflis after this unusual experience.

Comes 140 Miles to Church

One Sunday morning, several months after, when I was about to preach for the Armenians, a man came up to me and said: "There is a wild highlander armed with swords and daggers, standing outside; he says he knows you. He looks fierce and dangerous. I wonder if he has some mischievous device. What shall we do with him?"

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I told him to let the man come in and I looked at the stranger trying to recollect where I could have met him before. He seemed vexed at my not recognizing him and said in a displeased tone: "Dost thou not know me?" I said: "No, I do not know thee." Then he began with difficulty to undo his garments and he at last produced a dirty paper that he had worn on his chest. He held it out to me and said: "Dost thou know this?" Now I recognized the paper which I had given the Kurdish chief in the wild mountains and I knew this Kurd to be the one whom the Prince had sent to escort me and protect me. He stayed with me as a guest several months and partook in our Armenian meetings and I had many talks with him about the Saviour of the world.

Miss Sundwall's Mission

At that time Miss Elin Sundwall, from Gothenburg, was on the staff of workers in our mission station and it fell to her lot to teach this Kurd to read and write in Armenian. When we saw these two studying together we were indeed reminded of the passage in Isaiah 11:6-9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The Kurd found it very difficult to learn the complicated Armenian letters; but Miss Sundwall prayed and worked with him and at last he was able to read. He never laid aside his weapons; but he never used them during this time. Now that he was able to read he considered himself to be very learned and he gave himself no peace until he could go back again to his dear old home in the mountains.

In leaving us he received many parts of the Bible and promised to tell his own people what he knew of the Word of God Almighty to the children of men. Never since, in the course of time, have I had the opportunity of meeting with Kurds on Mount Alagats; but one thing I know, that if I could once more go and visit them I should receive a welcome among them. Miss Elin Sundwall has been doing missionary work among them for many years.

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AMERICA'S OPPORTUNITY IN RUSSIA

By REV. JAMES M. GRAY, D. D.,

Dean of The Moody Bible Institute

I BELIEVE the Christians of the United States should lead in the evangelism of Russia at the present crisis, because I believe we have an entrée to the hearts of the Russian people such as is not granted to any other nation. We are told on good authority that the American Red Cross is the only institution of the Allies that the present ruling powers in Russia really trust. Diplomats and militarists one after another have been turned down by the government, but the Red Cross has overcome all the difficulties to co-operation thus far, and both the government and the people back of it are beginning to see that it represents no underhanded scheme to accomplish the downfall of the former. It has found a point of contact with the powers that be, and so far as its operations carry, it is creating an atmosphere favorable to this nation.

But back of the Red Cross stands the official utterances of our Government. When Japan raised the question as to whether in the event that Russia signed a separate peace with Germany, the Allies would consider her neutral or an enemy, our Government replied that we would regard her neither as a neutral nor an enemy, but as an Ally. Russia's present leaders cannot have forgotten that; and if they have, the still more recent words of President Wilson must be remembered where, in his New York speech, he said that the United States proposed to fight for Russia as well as Belgium. The remark was unpremeditated in the midst of an extemporaneous address, and he was surprised and delighted to see the great audience jump to its feet, and come out into the aisles to cheer the promise to the echo. And the President was careful to add, in reporting the incident afterward, that the people before him were not the proletariat, but the well-dressed, and well-fed and well-housed part of the community. For these, and for other reasons that might be named, we may believe that Russia would look with kindly eyes on any effort we would make on her behalf, and especially such an altruistic one as that represented by this conference on evangelism.

II.

But this is an opportune time for the United States to take the lead, speaking only in the political sense, because if we may believe the best

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accredited newspaper information, Russia is getting her eyes open to the real purposes of Germany, and the confidence and hope she entertained in that direction at the first is rapidly being changed today into distrust and even hate. She was forced to sign a peace which she now regards as an act of fraud. She admits that she acted unwisely and wrong in that matter. The scales are falling from her eyes every day, and a re-action is setting in. Formerly she saw Germany only as a menace to the power of the Czar from which she desired deliverance; but now she sees in her an enemy to the Russian people and Russian interests of every kind that do not favor Germany herself. We are told that there is growing up in every village and every household of Russia the strong conviction that real peace at this time is not to be expected, and that if Russia is to avoid a return to autocracy, Germany must be beaten. In this respect a brief experience for Russia has done what long years of education could not have accomplished. Every village orator blames Germany for Russia's trials and tribulations, and for this reason, as I have said, every evangelist from the United States will have the sympathetic hearing that could not have been promised a year ago.

III.

But a third reason why the United States has an opportunity unprecedented is, because even Russia herself is turning to us for aid of a certain kind. She asks American and French military officers to help her organize a new army—a revolutionary army. She is asking these two countries to aid her in removing her large stores of munitions beyond the Volga and out of reach of Germany, if that nation makes another unwarranted advance within her territory. She asks our railway men to come to Russia and "actually assist in the physical evacuation" of these things. She asks us to help her in her markets and her trade, and if she does not ask us to help her in her religious and spiritual life, she can not consistently turn the door upon us when we bring that blessing in company with these other things.

The other evening I listened to Dr. Saillens of France, as he pleaded eloquently for Great Britain and the United States, the two nations most favored with the Gospel, to bring back to France the knowledge of the Cross. But the need of France is scarcely greater than the need of Russia, and if we aid the latter in carnal things, and fail to minister to her in spiritual things, heavily will this nation suffer for it in that day when even nations, as well as individuals, shall stand in judgment before God.

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IV

But, in the fourth place, the business and political leaders of the United States are actually conferring and planning to do some of these very things for Russia, and even more. Our army men are very likely to be sent to organize her military forces and advise their leaders concerning strategy. Our experts in coal and oil are likely to go over to show them how to extract these rich prizes from the ground. Our financiers are going over to assist in solving Russia's financial difficulties, and to conserve her assets for the payment of her debts to us and the other allied nations. There is some talk of an industrial commission in the United States "for the purpose of purchasing raw materials in Russia and shipping them to America, so as to prevent them from going to Germany," and then sending back to Russia our manufactured articles to pay for them.

Is it possible that politics and statesmanship and commerce and finance shall put to shame the interest and the effort of the Church of Jesus Christ to send the Gospel to these multitudes of the unevangelized? Shall we furnish today a fresh illustration of the saying that "children of this generation are wiser than the children of light"? Shall the world be prompt and enterprising enough to seize upon this investment for its benefit, and shall we Christians allow the opportunity to be lost for God and for His Son? Do we realize that there are 182,000,000 people in Russia, and that there are not as many evangelical workers there as in this city alone?

V

Local conditions in Russia afford an unprecedented opening for the preaching of the Gospel. We hear a good deal about the Russian soviet, an organization we are told, that goes down deep into Russian life and which literally means a village council. To a dweller in New England, as I have been, it sounds like the old-fashioned New England town-meeting. It savors of the democratic idea of popular discussion and majority rule.

The government of Russia at this time is spoken of merely as a central clearing-house for the thousands of these soviets all over the country. They are atheistic in tendency if not in fact, but that only emphasizes the need and accentuates the oportunity. Their atheism is explained by what they suffered at the hands of the Russian church. "The church belonged to the Czar," they said, "it was the Czar's instrument. We do not trust the Czar, and so we do not trust the Czar's church." But the propaganda of the Gospel which we propose is far enough removed from any likeness to the Russian Church. It is democratic in its very essence, democratic in its every

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expression. It meets the people in their homes and in their shops, on their farms and their military encampments. By land and sea it travels, by spoken word and printed page. Its insignia are not such things as an arched cathedral and a priestly ritual, but an open Bible and the Gospel song. It seeks not theirs but them. It has nothing to receive, but the greatest of all things to give, and when it is freely and earnestly presented in the unction of the Holy Spirit to a people thus prepared for its reception, what may we not expect in the way of fruit?

We speak of settled conditions in that great country, of wise councils that need to prevail, of a strong and righteous government so sorely longed for, and of international relations with Europe and America that shall make for permanent world peace and temporal prosperity to all concerned. But what can produce these material blessings, to say nothing of salvation, and freedom from the power of sin and rest of the individual soul, like a general knowledge and acceptance of the free grace of God in Jesus Christ?

VI

The great need of Russia in this respect is man-power and money-power to sustain it, and neither of these is scarce. We do not forget that we are at war. We do not forget that the government is calling for every able-bodied man of draft age, to don the military uniform and fight the battles of his country. We are not indifferent to the latest slogan, *"Fight, or Work."* There must be no idlers in this day. Armies are not at war, nations are at war, and every citizen must do his part. This we thoroughly believe and heartily endorse.

But there are some things to be said on the other side. In the first place, the men we need for Russia's evangelism are, in numbers, but a drop in the bucket compared with the millions that must go to war. In the second place, there are many among them who because of physical disability could not go to war. In the third place, evangelization in Russia is not the pastime of idlers, even the government would recognize it as hard work. In the fourth place, it has a political and international value of the highest rate. In the fifth place, the government recognizes the right of exemption for men who are actually engaged in such holy service. We need not fear to ask for men.

And so far as money is concerned, we are only just beginning to find out how rich we are. The revelations of the income tax show hundreds of men and women in this country with incomes of a million and near a million.

And we are only just beginning to find out how to give. Liberty bonds and thrift stamps, and war-taxes, and Red Cross and War

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Work Council donations have taught us this. When men and women are giving is the time to ask them to give more.

An English correspondent wrote me the other day that his nation had been giving £2,000,000 *annually* to send the Gospel to mission lands and thought it was doing great things; but now it is giving £7,000,000 *daily* to carry on this war, or 1260 times as much. Had it been more generous toward God how much it might have saved for itself. The same correspondent reminded me that it was considered a mad thing for a Christian to give up a lucrative business position and go out into the Lord's work. Now Christians have to give up all and go into the bloody trenches of France to slaughter and be slaughtered. Christian parents demurred in giving their sons and daughters to the mission field, holding them back from the Lord and devoting them to worldly prospects, luxuries and attainments. Now they have them torn from them to be slaughtered. Shall we not learn the lesson of these things and be prompt to act upon it?

VII

I have but one more word to say, and that is that our opportunity in Russia may soon be lost. I doubt if democracy in that land is long-lived. I am not speaking of what may happen in a decade or even in a generation, but I believe the inspired prophets speak of a future of power and leadership for Russia not incidental to a democracy, but belonging only to an autocracy of the strongest kind. However she may hate Germany and evidence suspicion of Japan today, the time is coming, I cannot but believe, when she, and Germany and Japan will be in close alliance, and when she will head a military combination for the control of the great east such as the world shall have never known before. That is the day of which Ezekiel speaks when Jehovah shall be sanctified by His judgments in the sight of all the nations. But I draw the veil upon it. Our duty and our privilege are clear, and if it were ever true in the history of any people, it is in that of Russia at the present moment, that "now is the accepted time, behold, now is the day of salvation."

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A CONCERTED MOVEMENT FOR RUSSIA'S EVANGELIZATION

By REV. W. R. WEDDERSPOON

WHEREVER concerted movements have been made for the good of humanity and the glory of God, there has been grand achievement. I need but hurriedly remind you of the work of Nehemiah, who listened to the call of his brethren and gave himself to the rebuilding of the walls of the city of Jerusalem. He said, you remember "So built we the wall, because the people had a mind to work." Another great concerted movement recorded in the Old Testament is that referring to Moses, as he guides the people, under divine direction, for the building of the tabernacle. "And they all came with their gifts," so the record has it, from "gold to goat's hair." It was a grand concerted movement. It is well for us in this hour, to remember that that was a great concerted movement in the city of Jerusalem after our risen Lord had bidden His disciples tarry a while, and when they tarried in accordance with His will, there came upon them the outpouring of the Spirit of the Most High.

A Story of Sinful Ambition

I want to take you back to the Old Testament for a little while tonight and bid you look at one of the concerted movements therein set forth. You will find it in the book of Second Kings and in the book of Second Chronicles. In Second Kings it is found in the eleventh chapter, and in Second Chronicles, it is found in the twenty-third chapter, and it is the *story of sinful ambition.* And how ruthless is sinful ambition! I hold before you the character that these chapters confront us with. Here is Athaliah's ruthlessness. She is the daughter of a king and a queen, Ahab and Jezebel. She is the wife of the King Jehoram, and the mother of a king—Ahaziah. Now this woman had decided, after the destruction of her son, that she should be the reigning queen. But there were little grandchildren in the way. That does not matter. Let the little innocents be destroyed. And the ivory palace floor ran red with the blood of little children. She is sitting on the throne. Now it is the seeming,—(and I emphasize that,)—it is the seeming triumph of sin. But, brethren, I assert that wherever there is a triumph of sin, it is in the seeming; there is only triumph for righteousness. There is never any triumph for sin.

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God's Day of Reckoning

Now holding that little picture before you, I want to draw two or three lessons, and they bear directly upon what is before us. *Sin must ever make a reckoning with God's declarations.* The sinner sometimes forgets that and goes on his way forgetting that he is to meet God. Now this woman had had warning enough. Was not her mother destroyed? Was not her father Ahab destroyed? God moves in a mysterious way. Was not Ahaziah ruthlessly slain, her own son? She had many warnings, but she moves on in her conquering way. God had made a declaration to his servant David that he should not be without a light in Jerusalem. Now a glorious thing for us who believe in Him is that He keeps His promise. One of the glories of God is His promise keeping. Was there not a promise sent forth from the very Garden of Eden, "The Seed of the woman shall bruise the serpent's head"? Did not Isaiah cry, "Unto us a child is born, and unto us a Son is given; and His name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father, the Prince of Peace"? Behold, on the plains of Bethlehem a Son was born unto us, in the city of David. He was the Saviour for the world. God does keep His Word. This woman seemed to forget the fact that God had made a declaration with regard to the throne. And so something happened. Well, you know God has ofttimes something to happen. That is, men say, "Something happened." Something happened down at the banks of the Nile when a Levite's child was put out upon it. Something happened. A princess walked by. But it led him to the court of the king and to the wide education which Egypt could give. Something happened when they had Daniel in their vicious grip. Even in the den of lions something happened. God comes and delivers. So men are using that kind of language, "that something happened." They are ofttimes forgetting the declaration of God, and that it is His mighty movement; and if they were but waiting for Him and looking for Him, they would discover His Presence, for God ever moves among men. God moved in His own singular way, and Jehosheba,—a woman, ran into the midst of the awful slaughter and saved a little grandchild, by the name of Joash. It was "something happening" again. Yes! But it was a great happening. The rightful heir was saved. And now I want this to come with all the strength that my soul can bring it tonight, that *righteousness has forces to rally.*

Vision of the King

There was a man by the name of Jehoiada living at that time. Jehoiada was the high priest. Jehoiada knew that the rightful heir

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was abiding his time. Jehoiada had impressed upon him from time to time as the days ran into months and the months ran on through six years, that it was time for the appearance and crowning of the rightful heir,—the rightful king. The consciousness of its stirred him. The responsibility of it gave him joy; the duty of it was a dynamic, and the result was that he confided in his dependable friends. Christ Himself used the method. Christ confided in the trusty. He taught them, He gathered them about Him. Jehoiada in these early days is using this plan that our Master so gloriously gave to us as followers in His name and workers for His kingdom. Jehoiada drew the men about him who were trusty. He began to make his plan. He carefully made that plan after showing his friends their king. And whenever a man *sees* his rightful king, the slavish opinions which he has been under subjection to are cast aside. Now I cannot afford to take time to enlarge upon this thought, but you knew exactly what I mean here. When the Spirit of the Living God comes into a man who has been living in sin, when he sees the King and falls in love with the King, and runs to embrace the King, there is a complete casting off of the yoke of the ursurper. Now Jehoiada showed them the rightful king. He was not content merely to give his own word. He showed the king. The great need here today in *America and in Russia is the showing of the King.* It is the greatest need of the hour,—show the King! Now mark,—he showed them the king. It is not necessary for me to go into details here (it is given so finely in the chapters which were mentioned). But every man was put in his place under the leaders.

The First Essential

The first essential for any concerted movement is worthy leaders. Jehoiada had these men placed in companies and he carefully gave them their directions; a great hour arrived when they brought forth the king from his hiding place; and as the Word has it, "They brought forth the king and put the crown upon his head, and the people shouted, 'God save the King!'" (I find that in old-fashioned revival meetings there is always a shout when the King really comes. And it doesn't harm a bit if you shout a bit before He is coming. That is, if you are sure He is coming). Let me make a practical application. It is this, that *righteousness today has its forces to rally*, thank God. We have *men* who are filled with the Divine Spirit, and we have the living *Word* of our Eternal God. That was a good word somebody said this afternoon,—"the man and the Word." We have the Man. Listen to me, now. This is what I really want you to get. We have the Man in Christ Jesus and the Word of God going forth to accomplish for the kingdom.

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One Christ-Centered Church for Russia

Now, when we lay our plans wisely and well for Russia, God is going in most singular fashion to manifest His power. This day is the beginning of great things, greater than these dreamers on my left [Pastor Fetler and Dr. Brooks] can now perceive. It is a good day for them, I say. It is their day of prophecy. Of such it is written they shall dream dreams. But I am here tonight to say to you that they cannot see all the glory in their dreams. If they wait a while in heaven, (and we do not want to send them there too quickly—but if they wait a while), they will see the glorious consummation. *Now we have had forces at work in Russia.* I have letters here tonight. I do not think I ought to take the time to read them to you. But I have a special letter here from a man who is there now, Dr. Simons, our Methodist missionary. As you know, the Methodists have been at work there. Other denominations have had representatives at work, and they have been all accomplishing good things. This dear man here [Mr. Hoijer] who has given forty years of his life to work in Russia has stirred our hearts by relating some of his experiences. Now I call attention simply to the forces that are at work there and the forces back here that are to be rallied, and they simply must be rallied for Russia's salvation, through the preaching of the Word of God. *We need a single, undivided, whole-hearted, massive, Christ-centered church in Russia.* I am conscious that it is not the Methodist, and not the Baptist, and not the Presbyterian, and not the Congregational, that in any sense is to be made anything of; but that Christ is to be exalted. All hail to the forces that can be rallied, and they are numerous!

The King and the Power of the Kingdom

Now beloved, if the Y. M. C. A. representing every Christian denomination could do such a grand work through the years that are past and is now becoming so helpful to the soldiers and sailors, if the Evangelical Alliance of all denominations gathered together, can accomplish great things, if a great Missionary Conference such as that at Panama can accomplish so much, if the Christian Endeavor Society, and the young people's societies of the various denominations can accomplish so much, if the Church Federation can accomplish so much, if the great Bible societies accomplish so much, how much will be accomplished for Russia if a single, undivided, whole-hearted, massive, Christ-centered church is developed among those people! The great work of the future is to magnify Jesus Christ in the individual and to preach the word of the Living God,—the word of Everlasting Light and Life. For really, brethren, as surely as Christ rose and

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passed on to His throne and is sitting there, so surely is there coming a day when He the rightful King will be crowned, and crowned in Russia! And the forces that righteousness can rally will give us the crowning of the King for Russia and the world. We have the King. I emphasize it with all my soul, *we have the King*, and His Name is Christ Jesus! We have the King. And, brethren, we have, (if we will only lay hold upon Him), we have the *Power of the kingdom*. God help us to lay hold upon the Power of the kingdom. Therefore, let us, in the name of God, and for His dear sake, make our gifts, let us render our service. Let us lift up our hearts in consecration and in prayer and God will use what we bring, and there will *be one church in Russia for the salvation of that great people.*

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PROPHECY AND PRESENT-DAY EVENTS

By ROBERT M. RUSSELL, D. D., LL. D., of the Moody Bible Institute

OLD Testament prophecy does not throw specific light on present-day events. Old Testament prophecy concerns Israel and deals with the world nations only so far as they are connected with Israel's career in God's covenant with Abraham. The Church age is therefore a parenthesis so far as Old Testament prophecy is concerned. In Daniel 9:24-27, seventy weeks, or 490 prophetic years, are designated for the political career of Israel from a given Old Testament date. Sixty-nine of these weeks, or 483 prophetic years, were fulfilled at the crucifixion of Jesus Christ. Israel then passes from the stage so far as the Old Testament prophetic program is concerned and will not return for the last week or the last seven years of her prophetic destiny until her return to the promised land and the granting to her of national existence as a member of the family of nations. Just as it is "time out" in the football game, when the quarterback is temporarily disabled, so it is parenthesis, or "time out," in the program of prophecy when Israel is not specially concerned in the movement of world nations.

New Testament Prophecy

New Testament prophecy, however, throws a very clear light upon the Church era, making it plain that in the career of the church there would be a development of Nicolaitanism, or a disposition to establish a ruling of the people by ecclesiastical autocracy, a corruption of doctrine and the rejection of sound doctrine, together with a great final apostasy from "the faith delivered once for all unto the saints." Such a view is very unwelcome to the mind that is wedded to a theory of evolution both for the moral and spiritual progress of humanity, but it is clearly set forth in the New Testament Scriptures.

Our Lord gave warning concerning false teachers, saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Jesus here indicates not only the possibility but the certainty that preachers and teachers hostile to heavenly truth would wear the garb and seek the position of an orthodox ministry.

Paul had equally clear vision of the future when he addressed the Ephesian elders, saying, "For I know this that after my departure shall grievous wolves enter in among you, not sparing the flock.

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Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them (Acts 20:29, 30). Paul is equally clear as he writes concerning the church and her earthly destiny to Timothy: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1). "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables" (2 Tim. 3:4). Some fulfilment of this prophecy is seen in present-day life, when people refuse to believe the miraculous movements of God in human history and then turn to the absurdities of modern cults and philosophies.

Peter, guided by the Spirit of God, realized that the future would not differ from the past so far as the rising of false teachers and their welcome by men was concerned, hence he wrote: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of" (2 Pet. 2:1, 2). His words certainly describe present-day conditions in the churches when he says, "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4). The coming of the kingdom of God by a natural process of human evolution, or by "the development of resident forces," instead of through the return of Jesus, our true King, is maintained by many who still profess to accept the Bible as authority on matters of religion.

The beloved disciple John furnished a test by which false teachers can be discerned when he wrote: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof we have heard that it should come; and even now already is in the world" (1 John 4:1, 3). Any modern "ism" may be tested by inquiring its attitude to the incarnation. All false religions deny that Jesus Christ is come in the flesh. When the spirit of antichrist begins to find expression in supposedly orthodox creeds, there is denial that Jesus Christ is coming a second time.

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New Testament Prophecy Fulfilled

It can hardly be doubted by those who read current literature and take note of pulpit utterances among the liberals of theology, that almost everything ascribed to the Holy Spirit is denied in our day. The Bible is viewed as a mere human book of Hebrew literature. The virgin birth of Jesus is denied, or ascribed to a natural process of parthenogenesis. Regeneration is viewed as a movement of adolescence. Nowhere is there place for the presence and movement of God by His Spirit in human life. With many, matter, force, and motion constitute the only trinity with which the inquiring mind has to do in dealing with the mystery of existence and the issues thereof.

A Christless Christianity

The tendency of modern times is to secure progress by elimination. Among desirable features we have the horseless carriage, the fireless cooker, the iceless refrigerator, the spineless cactus, the painless dentist; and we are hoping for the day of the odorless onion, the boneless shad and the kaiserless world. Elimination however, can mark degeneracy, and this is true when there is tendency toward the loveless marriage, the childless home and a Christless Christianity. This latter has certain marked features which take the form of very definite substitutions eliminating God and His power from human life and activity:

1. Human Reason for Divine Revelation.
2. Human Attainment for Divine Obtainment.
3. Political Philosophy for Bible Prophecy.
4. The Advancement of Humanity for the Advent of the Son of Man.
5. Social Reorganization for the Regeneration of the Individual, or the Substitution of Effort for a Social By-Product of Christianity, for the Prime Product.

Human Reason Versus Divine Revelation

The Bible lays claim to being a revelation of God. It is His unveiling of truth which lies beyond the reach of human reason. The character of God is described and the movements of His grace toward men defined. Christianity is distinctly differentiated from all the other religions of humanity in that all world religions simply reveal the helpless efforts of men to find God, or the counterfeits of Satan exploited to a hungry world, while Christianity represents the successful effort of God to find man and the presentation of that which is furnished for needy man by the living and true God. The Bible is

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presented as infallible and authoritative, because "men spake from God moved by the Holy Spirit" (2 Pet. 1:21).

In opposition to all this there is modern denial of all the fundamental facts of Bible revelation, and this by men ordained to the Christian ministry and still holding pulpits in orthodox denominations. I have in mind one minister of a prominent church in one of our leading evangelical denominations, a man who holds high place among his ministerial brethren and often serves on prominent denominational committees, and yet in somewhat recent conversation, he denied belief in all the great fundamentals of Christianity, such as the Inspiration of the Bible, the Deity of Jesus Christ, the Virgin Birth of Jesus, the Reality of Christ's miracles, the fact of His Resurrection, the Personality of Satan, the Reality of Hell, the New Birth for Human Redemption, and in fact, the reality of anything beyond the realm of naturalism. Still he passes as a spiritual leader in a great orthodox denomination. Another clergyman professing scholarship and associated with a leading evangelical denomination talks of the possibility of modern archaeological discoveries in Palestine which may secure for us not only the tomb of Christ, but His embalmed body. The resurrection of Jesus was thus denied.

Coupled with denial of the resurrection, is to be found looseness of belief and lack of faith concerning all the great truths that are certified to the world by the resurrection of Jesus. After a comfortable dinner a doctor of divinity of an evangelical denomination conveyed to me his conclusion on matters of religion. He said that he rejected all authority and depended upon the results of his reason. To him the Pentateuch was of doubtful Mosaic authorship and certainly contained many "folk-lore stories." Paul was declared to have garbled the teachings of Jesus and to have foisted upon the world a doctrine of the church that would have been severely condemned by the Master. Regarding his own outlook for immortality, the comfortable doctor yawned and said that he was not sure concerning the future, and did not much care; that if it pleased the great Author of all things to snuff out his existence after ten or fifteen years more of world life, he would register no protest, for he had had "a bully good time" while here. Such thought and utterance is even less than pagan. It not only betrays the numbing of the soul's finer aspirations, but ignores history and gives expression to twaddle just as if Jesus Christ had never lived and had never died.

Reason in Religion

Reason has a true place in religion. Man is not asked to lay aside his reason in becoming a Christian, but is asked to accept the revela-

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tion of God so he can do better reasoning in life's task. Faith is not as a boy said, "Believing what we know is not true," but faith is accepting what we know to be true because of Divine credentials accompanying revelation. It should not be hard to believe that the Creator of all things would desire fellowship with the highest beings of His creation. It is reasonable that God should be a self-manifesting God. Any kind of scientific thinking demands that this be so, for every organ in our bodies has a corresponding feature of environment, the eye being confronted with light, the ear with sound, the lungs with air, and the olfactory nerves with odor. Our moral organism also has environment as instincts of friendship reach out and find friends. Shall man be a contradiction in his higher nature only and find no manifested God in answer to intuitions of conscience and the cry of the soul for divine fatherhood? Divine revelation puts a high premium on reason in that it reveals so many facts. Modern rejection of Divine revelation and the substitution of human reason therefor, is a sign of the littleness rather than the greatness of our age. Intellects such as Socrates, Plato and Aristarchus would have bowed in the presence of Jesus, for their writings betray yearning for a manifested God.

Attainment Versus Obtainment

The Gospel presents salvation as an obtainment from God rather than an attainment of man. In John 1:12, 13, it is written of Christ the true Light, "As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Again, in John 3:3, we read: "Except a man be born from above, he cannot see the kingdom of God." The kingdom of God is not a realm into which man rises by his own attainments, but into which he is invited by the touch of life from above. Not only so, but his true living is an obtainment of a Divine power. Jesus said: "I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for apart from me ye can do nothing." Here Christian fruit-bearing is distinctly the result of union with Christ and the receiving of His imparted life. In perfect accord with this is Paul's description of the Christian life in Galatians 2:20, where all is described to an indwelling obtainment: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

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All this is in striking contrast with the spirit of modern "ism." Salvation by character, rather than character by salvation, is the motto of modern Unitarianism. That man must save himself is the creed of those who reject Christ. Writers who scorn the Bible doctrine that Jesus Christ was born in humanity to furnish a new Adam for the race and a way of salvation through obtainment of pardon and life through Him, are multiplying books to prove salvation by struggle and attainment, and instead of life through union with Christ, they hold out the possibilities of reaching eternal peace through multiplied incarnations and self-discipline during each period of progressive incarnation. Attainment for obtainment is a damning heresy. All systems that emphasize the human rather than the divine are anti-Christian. Eddyism, or "Science," falsely so-called, is distinctly anti-Christian in that it presents Mrs. Eddy as having rediscovered a principle which Jesus once knew and practiced and then presenting to the world a system of living by affirming truth and denying error without special reference to the risen Christ. The fact is, anyone who proposes to practice the principles of Christian Science can, after learning them, get along nicely without either Jesus or Mrs. Eddy. It is a creed without a Christ, a plan without a Person, a system of salvation without a Saviour. It is in line with other systems which substitute attainment for obtainment.

Political Philosophy Versus Bible Prophecy

A third mark of a Christless Christianity is the substitution of political philosophy for Bible prophecy. The Bible is the story of world redemption. Its history and its prophecy taken together cover the whole course of time. The coming ages are programmed in prophecy and if we are as careful to study the meaning of prophecy as we are in studying history, we can know approximately what is to come to pass in the world as surely as through history we know what has come to pass. It is here that a Christless Christianity breaks with true faith. The Bible makes it plain that wars and desolations will continue until our Lord Himself, the Prince of Peace, shall return. Daniel, in forecasting the future (Dan. 9:24, 27), makes this plain that "Even unto the end shall be war; desolations are determined." No other meaning can be attached to our Lord's Olivet discourse (Matt. 24:6, 8). Believers are urged not to be disturbed by wars and rumors of wars, seeing that these things belong to the world-program and must come to pass. Moreover, the rising of the nations against each other together, with the devastations of famine, pestilence and

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earthquakes, are to be viewed as the birth-pains of a new age which shall continue until this new age is born by the presence of Christ in world-judgment.

Foolish World Optimism

In the face of all that the Bible teaches concerning the continuance of war during the present age, religious teachers of high world standard persist in their dream of world peace without the presence of our glorified Lord. In the summer of 1914, a well known clergyman had for the subject of his Chautauqua lecture tour, "Universal Peace." It went fairly well with him and his audiences during May and June, but in July the chariot wheels of his thought sank heavily in the sands of reality, while in the world-war which began August 1st, all his dreams of peace were obliterated. The same mental processes are being repeated regarding the future. In the face of present world-woe, we are asked to think what wonders have been accomplished through the Hague Tribunal and are assured of a speedy international organization that will forever prohibit war. Those who believe God's Word, will not be deluded by false prophets and their messages. It seems a bit presumptuous for those who told of universal peace prior to 1914 to again ask the ear and confidence of the people. It is time that Bible prophecy should take the place that has previously been given to political philosophy in world thoughts.

Human Advancement Versus Christ's Advent

A fourth and most significant mark of Christless Christianity is the substitution of human advancement for Christ's advent, or the setting of human hope on the advancement of the sons of men rather than on the advent of the Son of Man. Nothing is more plainly taught in God's Word than that the glorious advent of the world's Saviour is to constitute the believer's hope. Old Testament passages such as Isaiah 2:2-4; 11:1-6; Micah 4:1-7; 5:4-9; together with Zechariah 14:1-21, make it evident that nothing but the glorious manifestation of Israel's Messiah will bring world-peace. In the New Testament, Acts 1:11; Titus 2:11-14; Revelation 1:7 and scores of other passages reveal that Christ's return is to be the believer's hope. Yet, in the face of all this, the professed expounders of the Bible are continually pointing to human progress as the goal of blessedness. A noted preacher crystalized his theology of hope in the words, "The advancement of the sons of men is the advent of the Son of Man." No sane exegesis can admit such an interpretation of the glorious promises concerning the advent of our Lord. It is the

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marvel of our age that the world does not see that its progress in invention and manufacture has but added to the horror of its conflicts and that some power higher than that of man is needed to moderate human ambition and curb human lust.

By-Products Versus Main Product

A further mark of tendency toward a Christless Christianity is the disposition to place the emphasis of thought and effort upon the by-products of Christianity rather than upon the main product. The object of Christ's coming was to lead sinful men to God. All human woe has come through separation from God. All human blessedness will be achieved by return to Him and fellowship with Him. It is desirable that men shall live hygienically and that man shall have mastery of nature's forces for wide travel and the enjoyment of all things material. These, however, together with social reforms are the by-products of Christianity. Higher methods of living, larger social fellowship, and international peace will all be fostered as men individually come to know God. Our Lord recognized this and so dealt with the individual, welcoming Nicodemus for a midnight conference, and pouring out His fullest revelation to one woman at the well of Jacob. One of His most earnest questions was: "What shall a man give in exchange for his soul?" He also said: "There is joy in heaven over one sinner that repenteth." His commission for world evangelization was, "Preach the Gospel to every creature," meaning that each individual man is to be confronted with the glad news of the heavenly Father's love and the divine sacrifice which opens the way of eternal life. When Christ's commission is carried out, all phases of world blessedness follow. Saved men become better fathers, better neighbors, better business men, better citizens, and there is trend of world life toward kingdom righteousness. Indeed, this is the shortest road for all great reforms, hence Paul did not pause in his Gospel efforts to organize anti-slavery societies or even temperance leagues. The Gospel effort that saves the individual will, as a by-product, save society. But in the face of all this, we have a reversal of method and the modern cry for social service in forms that have small reference to Christ Himself and His message for the individual. Much settlement work takes the form of simply planting a model æsthetic home in a demoralized community believing that its light will dispel the darkness of sin. There is also in these days the notion that a federation of churches into an interdenominational fellowship means world-redemption. "Get together," instead of "get to God," is the cry of modern christendom, with forgetfulness of the fact that a "get-together movement" without primary thought of God gave the Babel of history and is not likely to produce

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better results in modern times. It is to the shame of modern ambition for so-called Christian unity that preachers of evangelical denominations are pleading for a church life which will "find within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, ritualist and evangelist, native and foreigner, rich and poor, black, white and yellow . . . . and every one" who has some conception of being religious. One advocate of such a universal church says: "I have seen so-called atheists who would not hurt such a spiritual fellowship in the least." The public announcement that church buildings are being dedicated to this broad sort of religious occupation is to many a sign that the millennium is almost here. Some are so much touched by the seeing of the denominations worshipping together that they have forgotten that all this can be a mere human movement and the mark of that Christless Christianity concerning which our Lord uttered the rebuke addressed to the Laodicean church: "So then because thou art lukewarm, and neither cold nor hot (indifferent to fundamental truths), I will spew thee out of my mouth. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Present World-Need

While New Testament prophecy is very definite in its assertions that there will be "a falling away" from the faith once for all delivered unto the saints, this but increases the responsibility of those who know the truth. Instead of cherishing a foolish world optimism concerning the future, believers should look into the future through the lenses of the Divine Word and in the promises of God find both strength and peace. Many in our day can echo the inquiry of Daniel: "O my lord, what shall be the issue of these things?" The reply made to the prophet has its lesson for believers of today. The angel said: "Go thy way, Daniel: for the words are shut up and sealed till the time of the end." This makes it plain that many things of the prophetic program will not be understood until they happened, but as they do happen, believers will check them up with prophecy and be strengthened in faith. The angel also said: "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand: but they that be wise shall understand." Here there is warning concerning the period of "the great tribulation" and also the statement that the wicked and worldly will continue blind to the movements of God. The blessed assurance of future reward as well as command for present duty, is also given. "But go thou thy way till the end be: for thou

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shalt rest, and shalt stand in thy lot, at the end of the days" (Dan. 12:13). Daniel's duty as he waited the unfolding of the prophetic program was to do his every-day duties, managing the political affairs of the province of Babylon in such way as to bring the highest good to living men. Beyond this lay the assured reward which would be his in the final accounting. The Christian of today is called upon to serve his generation in every practical way, nourishing his life by prayer, study of the Word, and meditation even as did Daniel, yet realizing that the coming of his Lord is the goal of hope.

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A SYMPOSIUM

The Practicability of Reaching the Russian and Slavonic Peoples of Europe Through Their Brothers Now in the United States and Canada

PROF. I. V. NEPRASH of Philadelphia

MY heart was stirred yesterday when I listened to the brethren talk about the foreign people in America. God bless you, especially you dear co-workers among our Russian brethren! I believe personal work among them is the best. I was told last night about a worker who went along the streets of Chicago in a dark place. It was in the night, and he saw a small house, just a barracks more than a house. It was very hard to find the entrance, but he found it and went in and saw some Russians drinking. They began to threaten him. "How could you come in? Aren't you afraid?" "Oh, no, I am not afraid." "What are you doing here? What is your purpose? Aren't you afraid we will hurt you, or kill you?" "Oh, I am not alone, so I am not afraid." They looked in the entrance to see if anyone came with him, and they didn't see anybody there. "Who is with you?" Then he told them: "God is with me. I will speak about Him." And then the Russians took off their hats, and it means something. The appearance of a man, better dressed than they, who comes to them with peace on his face and with love—it impresses the Russian people more than anything else. Therefore I am glad that our Institute was established in America and not in Russia. You know many of the Russians who had been exiled to foreign countries because of their political opinions, are now back, especially from America; and if some brethren and sisters will go back to Russia now as Christians, the people will receive more from them in Russia, because they will give them some signs of their new life. God bless these friends that are working! God bless the students who are preparing for the field! God bless the Tract Society here in Chicago, which is doing its great work!

MR. HENRY SINGER of Toronto

I want to say just a word. While I have been engaged for thirty years in work for the Jews, the Lord has given me a heart for these people of the Slavonic races. Since I realized the love of God for me, and since I loved my Saviour, I love the Slavonic people, I love

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every one of them. I love the Jews. Of course, I can't help doing that, but I love the Slavs just as much. In my work among them, I have found that it is easier to convert a Slav than a Jew. Some of my Jewish brethren hate to have me tell that, but it is the truth. Our mission in Toronto is right among seven Jewish synagogues, but many times I have more people of the Roman Catholic faith from the Slavic races in that mission than of the Jews, and I want you all to help give them the Gospel.

MR. GOTTFRIED BUSCH of Chicago

I thank God for a Gospel that came into our hands in the old country the Gospel of Matthew. My father died when I was nine years old. I don't remember how old I was when I got this Gospel, but just a little fellow, and I read it. It took me a long time to read some of the passages, but they went right to my heart. And when I heard somebody discuss anything, I would quote some little verse out of that Gospel. My mother found it out one day, and she said: "Where did you get all this?" I said: "From this little book." "Where did you get the book?" Well, I had found it in our house and I told her where I got it. Mother said, "No, you must not read that little book. In church the priest said last Sunday that we are not allowed to read that book." So she took it from me and destroyed it, but thank God the seed has not left my heart since.

A friend of mine and I visited a man once in Hammond, Indiana, and he said, "Brethren, you know why I am so glad to read my Bible? It is because a little tract was sent to me in Galicia. I read it. I knew we were forbidden to read the Bible, but I read that little tract; and as soon as I could get a Bible I was glad to read it, too." I thank God this young man is a member of a Christian church today. Well, I know a good many cases like that. One Sunday morning I was standing in front of our mission. There was a young fellow going by, dressed in his working clothes. I invited him in, but he excused himself and said he didn't want to go in. So I handed him a New Testament and told him he could keep it, because he said he had no money to pay for it. About a year after that I called on this man at his home and he told me that he wished all the Poles would get as much blessing out of that little book as he had.

MR. L. B. TROWBRIDGE of the Chicago Tract Society

I think it was John R. Mott who said: "If we had the right kind of enthusiasm for the kingdom of Christ we would be training these foreigners in our country by the thousands to go as missionaries to

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their own people." That thought has been growing upon me for many months. The workers of the Chicago Tract Society and other Christian workers have been going about among these people, giving them the Bible and Christian literature, and sowing the seed. I believe we are all of the opinion now that it is time to thrust the sickle into the harvest and reap. As I was sitting here this morning I just wondered if it were not God's time for us to get out and press these people into the kingdom of Christ. If we could have a concerted movement among these foreign communities, with a mighty background of prayer, and with people that can speak these languages,—I believe we could bring these people by the hundreds into the kingdom of God. Then, after we have them, we must put them into schools like Pastor Fetler's of Philadelphia, and start other schools, if necessary, for training these people with great enthusiasm, to go into their own communities in this country, or into the foreign lands, to bring their people to Christ.

MRS. MYRA BOYINGTON GRUPE,
Field Representative of Jewish Work, Chicago

Sixteen years ago, on the 25th of May, I was wonderfully converted. In about six weeks I attended a missionary rally and offered myself for service in Africa. I was too old for any board to accept, and so I began to ask God to prepare me for what He chose, and He opened my life to prayer. Some one gave me the text: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I began to pray very definitely and earnestly. The Lord has told us to go into all the world. Some of us cannot go, but we can pray. Some of us cannot give money, but we can give time to prayer. When you meet missionaries, do you realize that God wants you to remember them definitely, and you can have a part in their work in this way? Oh, may God help us along these lines to reach these people of Russia!

MR. MOSES H. GITLIN of the Russian Bible Institute, Philadelphia

Once upon a time two of our students were in the office of Pastor Fetler. He had a newspaper in his hand and he said: "Here is a girl that is looking for a husband. Why couldn't we take notice of these advertisements and send such people a tract, so that instead of finding a husband she might find Jesus?" So he gave me some money and said: "Here is money for stamps, let us start an evangelistic campaign this way." So we started it, and praise God the next week we got letters from people that said they enjoyed the reading. Let me tell you, I believe that is one of the best ways of reaching the

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Russian people, or any other people. Many a man wouldn't care to stand on the street corner and listen to a preacher. Another man wouldn't let you into his home, but he will read a tract, if you send it to him. The Russians, especially the common folks, have no waste baskets in their houses. They won't throw away a letter, they won't throw away anything. A man receives a tract, he will keep it in his pocket until it is worn out. If Pastor Fetler, or the Chicago Tract Society would take up this method of getting hold of the Russians, I think it would be a fine way of reaching them.

PROF. DE SHERBININ

I want to tell you, dear Christian friends, that it was a very inspiring talk we just heard. Let us go back to the good old English proverb: "Where there is a will, there is a way." I am a little bit sick of the talk of systems, or organizations, and that kind of thing. Of course, it is very good to have systems and organizations, but when there are such vital matters to treat, then let us not bother about the system, let us get at the heart of the matter. The poorest system of course is better than no system at all, and, therefore if you have a poor system, come along with your poor system and help. If there is a fire, people will not criticise me because I take a poor pail and help to quench the fire. And if the pail is red or blue or green, people will not criticise me for that.

You know that beautiful text: "They divided my garments among them, and for my vesture did they cast lots." There is so much dividing of truth these days. One denomination studies a beautiful truth and they fondle it and press it to their bosoms and run away with that beautiful truth. Another Christian denomination comes along and gets hold of another truth and runs away with that. The third one runs away with another truth. But that doesn't affect Christ. He is the living Christ, the invisible Christ. It is only His garments that those who crucified him divided and ran away with.

If you thank Christ for what He has given you, it doesn't mean that you are a Christian. So did the soldiers, I am sure. They thanked Him for what they got from Him and ran away with it. That didn't affect vital Christianity. Vital Christianity is Christ Jesus living in you and me by faith—Christ in us the Hope of Glory. What has been divided is not the vital Christ. It is only His garments. I hope that you and I will not be in the last day among those who divided His corruptible things, and who crucified Him at the same time. I want that we may be among those who laid hold of His indivisible, vital Spirit, His very life, and who gave praise to God for that life and who live it out and show it forth to the world.

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MR. C. E. PUTNAM of Richmond, Kansas

I just want to ask a question. As a business man, this subject appeals to me, "The Practicability of Reaching the Slavonic Peoples of Europe Through Their Brothers now in the United States and Canada." From what has been said here, it would seem to me that we have got enough material. If we have thirty thousand Russians in Chicago and four million Poles in the United States, we have got material enough right here to prepare missionaries to go over there and carry the Gospel to those people. As a business man, that seems to me to be the practical thing to do. You know some farmers have a great deal of machinery. I have seen farmers with practically no machinery doing their work almost entirely without the use of machinery, and they have accomplished more than the farmers who had a good deal of it. Why? Because they used the material they had and kept at it. My thought is, that the practical way would be to use the material we have and prepare these men to send over there and carry the Gospel to their own people.

REV. HOWARD W. POPE of the Moody Bible Institute

All of us cannot go to Russia, and even if we could, we could only reach a few hundred, or a few thousand of those Russian people in the course of a lifetime. But there is a way by which every one of us,—no matter how old or how young, and no matter what language we speak,—there is a way by which every one of us can reach every one of these Russian people and bring the grace of God to bear upon them.

About thirty years ago I was preaching a series of sermons on Abraham, and as I went along I tried to apply the teaching to myself before I gave it to the people. I came to the passage where God told Abraham that he should be a blessing to all nations. "Well," I said, "Lord, that's good. I can see how Abraham through Christ became a blessing to all nations. But Lord, how am I going to be a blessing to all nations? I am one of Thy children. I want as much as Brother Abraham. Show me how I can be a blessing to all people." And the Lord showed me that by the way of intercession I could reach every man, woman and child on the face of the globe, one billion, five hundred millions of them. "And you can do it every day of your life. You can bring to bear upon them the grace of God, to create in them a hunger and a thirst for the truth, the truth as it is in Jesus, to prepare their hearts for the coming of the Gospel and the missionary." "Well," I said, "Lord, if I can, have mercy on me if I don't." And there has not been a day in my life since, so far

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as I know, when it has not been one of my petitions that God would bless all people that on earth do dwell, every man, woman and child. One of the practical advantages of this is that you never meet a person whom you have not prayed for. The majority of you who are here today I have never seen before, and yet there is not one of you that I have not prayed for thousands of times.

Many a time I have met a man on the train, and in the course of our conversation I have said: "My friend, I have prayed for you hundreds of times." The man would look at me and say: "Did you ever see me before?" "Not to my knowledge." "Well, do you mean to tell me that you have prayed for me then?" "Yes, that is one of the mysteries of the kingdom. If you were a child of God, you would understand it. And if you will accept Christ and come into the kingdom, you will find out how it is possible to do this, and you will learn a good many other things that you do not know now." Friends, let every one of us remember that there is one way by which we can reach every Russian on the face of the globe.

MR. H. B. CENTZ of the Russian Bible Institute of Philadelphia

There is no doubt that in future days Russia will look to the American people for leadership in many ways, and the Russian rank and file will look to their brethren and sisters and the future sons and daughters will look to their fathers and mothers who are now in America for leadership in both social and religious matters. Now, if we want to reach the Russian people through their relatives and through men and women of their own nationality now in America, we must be careful to send back to that land men who are not only Americanized but who are thoroughly Christianized and Spirit-filled. I think here has been one failure of the churches in America. They have tried to Americanize the foreigner more than to Christianize him. I know this from experience.

Now, my friends, the necessary thing to do is to take up a method like that which Pastor Fetler is trying to carry out. He gets the Russians and other Slavonic people into his school, not with the idea so much of giving them a theological training as with the idea that if God does not call them to active religious work in the way of ministering from the pulpit, they will still go back to their villages and little towns and live there the Christ life and thereby exert an influence for God over the people, as they work among them. The great need today, if we want to reach the people across the sea through the Slavonic people who are here in America, is to be sure about the conversion of these people, and we must think very seriously about the way their spiritual life is nurtured and safeguarded before they return to their neglected relatives in Europe.

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MR. D. KILEN, a Missionary from China

I have just returned from China. In our work there we have the songs and hymns, which are used here in America and in England. But those songs that we sing with the Chinese do not seem to take very well. So the Chinese Christians, some of them, started to compose their own songs to their own tunes. They don't have much tunes in Chinese, but those songs they take home to their hearts in a way they didn't the others. Now then, I think that if some of the Russian brethren instead of translating English and American hymns into Russian, would compose them, themselves, in the Russian language, they might be found as helpful as we have found the Chinese hymns out in our work. May God bless this work!

PROF. NEPRASH

I was thinking not only about the evangelization, or how to bring others to Christ, but how to keep in Christ those who are converted. Now as far as I know the spiritual standing of churches among the foreign people, I must confess that there must be something done not only to bring to Christ, but also to help abide in Christ. You American people get very much from conferences, like the English people at Keswick, but the Russian Christians do not have anything of that sort. You Americans get much blessing and help in conferences in churches and in Bible teaching meetings. The Russian churches have nothing of that kind. Now this is the question: Can there be something done in this line? Think about it. Again, Christian friends, if you want to reach the Russian people, do it without mixing up with politics. The Russian people are afraid of politics in religion, because of the history of Russia. If you want to make a good citizen of a Russian, don't talk to him of politics, but bring him to Christ, and then he will become a good citizen; but if you talk to make him a good citizen first, you will only frighten him and he will remain in drunkenness and in all kinds of spiritual darkness, and he will never become a good citizen and a good American.

PASTOR FETLER

Now I am very thankful to have heard such a great number of friends express themselves upon such a vital subject. This conference would have remained rather poor in this one respect, if the whole attention had been given only to addresses without this discussion. Now, first, we must understand the difference between general foreign mission work such as that in China, Africa and so on, and the program which has been placed before us during this conference. The

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Slavonic folks are on quite a different basis, because there are here hundreds of thousands of Russians, hundreds of thousands of Ukrainians, Bohemians and Poles and all of them have great numbers of connections with relatives, their home folks, on the other side.

Russians and Slavs Here

Now I have marked down here three or four points which I would like to emphasize. All of what has been said seems to crystalize around two important departments. First, how to reach the Slavonic people in this land in order to get them saved for evangelistic work among the foreigners here (by "here" meaning not only the United States, but also Canada). Then the other department, "How to reach the folks on the other side after these people on this side have been saved, and that has been touched upon by some of the speakers,—to train as many as can be influenced to give themselves, the whole of their lives to the Lord's work, to train them for work among Russians, both on the other side and also here. Now, in succession, how to achieve that, let me make a number of statements. First, let us get as large a number as possible of consecrated, Spirit-filled missionaries and evangelists. Already before us is a number of them, having been working in connection with the Chicago Tract Society and with the various home mission boards, as the Presbyterian, the Baptist, the Methodist, and so on. Now, of course, we must get as many missionaries as possible to evangelize the foreigners in this country. I emphasize the word "evangelize." I mean exactly what that word stands for, because, as Brother Neprash said, a great deal of mixture has been going on up and down this country. I know, for instance, of a mission in New York City where a man had been employed, a man who talked the Russian language quite fluently; and when I was banished from Russia and came to New York, the first Saturday I noticed the Russian newspaper announcement of a Russian Gospel meeting. I went to the place with another Russian missionary. There was nothing of the Gospel. It was a political meeting and the speaker got up before the crowd; and I thought, "That foolish fellow." He could reach more people and bring them to Christ, if he would preach the Gospel and not talk politics. Now Christ said: "When I shall be put on the cross, when I shall be preached *crucified*, then I will draw all people to Myself." But that was a meeting where they talked revolution. That man was a missionary supported by American Christians, and I simply think, I ought to make these facts public. I want the American Christian people who give money for missions to know that they should control and see that nothing but the pure Gospel is preached with American Christian money. In that same meeting, this learned man said, "Why the Russian government has been perse-

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cuting those Christians and one of the prominent leaders, Mr. Fetler, has been banished." He didn't know I was there. Then later on in the meeting he said that anybody could ask questions. So I just stood up and stated the simple claims of the Gospel. But bless your heart, he and the whole crowd wouldn't listen. They had no patience with the simple statement of Jesus Christ and the Gospel. Now, why do we keep quiet about these things?

Great Work in America

Well now, the first thing is the missionaries, to get the workers as many as possible, and they must be men who will not compromise. It is either Christ or Belial, either light or darkness. Therefore I cannot trust personally, as a Russian Christian leader, I cannot trust as a missionary leader, any one who does compromise. We want men to go out there and preach to those people not "isms," but Christ. These leaders see it themselves, they must see it. And then the question arises: "How should such a work be done?" It must be done on a broad basis, thoroughly evangelical and right here in this country. Now in Philadelphia, the Russian Missionary Society has been formed to prepare men to go into Russia. We cannot touch so much this country, but we must have an organization to do the work in this country; and I wonder if the Chicago Tract Society is not the natural body to take this matter in hand in a larger way than ever before. We know Dr. Brooks. I have heard him speak to my men in Chicago and Philadelphia. We know his leadership in this work, and after the suggestions offered at this conference, I wonder if the Chicago Tract Society cannot be the agency for reaching the Slavonic people in all parts of this country.

The Missionaries Needed

In order to evangelize the Slavonic people in this county, we must have missionaries to go to them, and every evangelist who goes out among these people should be examined as to his belief and as to his personal life. If I live in a community, people will watch me. As Christian workers, we cannot afford to do anything that will hinder our work. I was told of a prominent Bible teacher who is known all over the country, and yet he thinks nothing of his wife going to theatres and his family going to the movies and all such places. The Bible says: "If a bishop cannot mind well his own house, how will he rule the church of God?" There must be godliness. There must be sanctity. There must be the life of prayer. There must be the life of holiness. That must be first. I was in the house of a pastor the other day, not in this city, and while there was a meeting going

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on in his house, the children came in, fourteen and fifteen years old, and he gave them a nickel to go away to a movie, while I was preaching. Children of a minister! Now then, perhaps in this country,—that is not my business so far as the Americans are concerned; but let me tell you I have been travelling for four years up and down this country, and probably I know the foreign situation as well as any man in this congregation; and the foreign people are exceedingly suspicious of anything that is not purely spiritual. Now, as we know this, we must be careful so that we don't drive them away from Christ by doing things that cause them to be suspicious of us. Now I believe the Chicago Tract Society ought to be the central organization for this work. I want every one of you now to begin to pray for this work.

Then I would suggest that a number of departments be established on a larger scale in connection with this work. For instance, some mention was made about tracts and getting names and addresses. That is one department. Not only addresses of people in this country, but also on the other side of the Atlantic and Pacific. Get in correspondence with people and send tracts to them. You might print on the tract: "If you want to know more about Jesus, please write to us." Then in Russian, Ukrainian, Polish and other papers addresses could be found. In that instance of a lady wanting to get a husband, somebody might write and tell her about a Bridegroom thirty-three years old. Then I would suggest this, that once in three months, a sermon be printed on the first page, if possible, anyway a whole page, of the largest Polish, Russian and Bohemian papers, as an ad. In that way it would reach thousands of people that never would come to any place of worship, and I believe they would read it. For instance, put in "Jessica's First Prayer," that part telling of Jesus. If I had a thousand dollars I would do that right now, so much do I believe in it, and that is what I want to do in the Russian papers. I think that the Tract Society must take care of the hymnology also.

There are Russians, Ukrainians, Poles, Bohemians in many of the American prisons. I believe a man should be put in charge in connection with this work of prisons, looking them up and getting them to Christ. One more suggestion. I would suggest that Dr. Brooks get up a letter, perhaps in connection with this new committee work, and send a special, very pointed letter to from fifty thousand to a hundred thousand ministers in various cities and towns, and ask them to appoint a committee in every church to look up the foreign people, get their addresses, get up collections or some donations and send to the Society, to publish new tracts; and then the Society could send out those tracts to the foreign folks living all over the country. By that means, I believe, my beloved friends, that these people will be evangelized.

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THE BIBLE, PROPHECY AND THE WAR

By REV. JAMES M. GRAY, D. D.

MY theme is, "The Bible, Prophecy and the War."

First, the Bible, what is it? It is remarkable how much misunderstanding there is, even among Christian people, as to what the Bible really is. And because of it there is necessarily a great deal of mental confusion, and error and heretical teaching in the church and in the world. The Bible is just one thing; namely, the history of the redemption of the human race on this earth. It is not a history of the world, nor of any nation in the world, although it dwells so much upon the history of one nation, as you know. It is not a work of philosophy, nor of science. It is not a book of morals, though its morals are the highest as its science is the truest and its philosophy the deepest known to man. The Bible is something no other book can possibly be when we call it the history of the redemption of the human race on this earth.

Think of that last phrase—On this earth. There are many who think that the Bible is dealing chiefly with heaven—but it says very little about heaven. It is dealing chiefly with the affairs of men on the earth. God loves this earth, and the people that are upon it, notwithstanding the awful carnage of the present time, which would seem to contradict that statement. It does not contradict it. God knows all about this carnage. He is ruling, and He is executing His purpose through it all, so that His word shall yet be fulfilled where it is written that His glory shall fill the earth, and "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Israel an Instrument of God

But a second point to be clear about is, that in God's purpose of redeeming the human race on this earth, He is using two instruments, or two servants, as the Prophet Isaiah speaks of them, and not only one. We commonly think of only one, which is His only begotten and well beloved Son. He is, of course, the first, the primary instrument that God is using for He, "His own self, bare our sins in His own body on the tree." There could be no redemption of the race, if sin were not put away; and sin could only be put away through the atoning death of the Son of God.

But God is using as a secondary instrument, or servant, the nation of Israel. God's purpose concerning Israel comes into view two thousand years, more or less, after sin came into the world, in connec-

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tion with the call of Abraham, recorded in the twelfth chapter of Genesis. Abraham was the father and the founder of that nation.

For what purposes does God wish to use Israel? First, as a repository for His truth in the earth. Every book of the Bible was written by a Jew, and the Jews kept this Bible intact in all the centuries down until the time of Christ and His apostles. But God desired Israel also as a channel for the incoming of the personal Redeemer to the earth, the Seed of the woman who should bruise the serpent's head, and the Seed of Abraham in whom all the families of the earth should be blessed. And, as you know, Israel gave to the world its only Saviour though they crucified Him when He came. But, third, God desired Israel as a national witness to Himself before the other nations of the earth, a witness to His unity, His supremacy, justice, holiness, goodness, truth, and love.

The Root Cause of This War

Now while Israel fulfilled the two first of those purposes, she never yet has fulfilled the last. She kept the sacred oracles intact, she gave the personal Redeemer to the world, but she has never been a faithful and true national witness to God among the other nations of the earth. And what is the result? The result is set concretely before us in this awful conflict of the nations today, for there is not a single nation that is living in subjection and obedience to God,—not one. In other words, there is not a single Christian nation on the earth. Thank God, there are many Christians in all the nations, in our own perhaps more than in any other; but there is not a single nation which, as such, is serving God and His Son Jesus Chrst.

Also, so far as Israel herself is concerned, the result of her unfaithfulness is seen in the fact that she is scattered among all the nations of the earth, suffering, persecuted, or, as one of the prophets says, "sifted as corn is sifted in a sieve" among them all; and yet it is God's will that not a single grain shall fall to the ground.

In other words, God has not forgotten or changed His purpose concerning Israel. And the day is coming,—all the prophets are a unit in testifying to it,—when Israel shall go back to her own land again; at first, indeed, in unbelief, but ultimately, as the result of purifying judgments which God shall pour out upon her at the hands of the Gentile nations, she shall turn to Him in obedience and faith. In that day Christ's feet shall stand upon the Mount of Olives, the prophet Zachariah says so, and in that day Israel as a nation shall cry out in the language of Isaiah, "Lo, this is our God; we have waited for Him; We will rejoice and be glad in His salvation." And when that day comes, Israel will take up the broken threads of her witness and testimony to God and to His Son which shall bring the nations in

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submission to Him and the kingdoms of this world shall at length become the kingdom of our Lord and of His Christ.

Talk about prophecy! What kind of Bible students are we, if we neglect the prophetic portions of the Bible? Three-fourths of the Bible is filled with prophecy. How we can ever understand the mind of God, how we can ever intelligently cooperate with God in carrying out His plans and purposes on the earth except as we know His word, and especially His prophetic Word, is certainly an enigma to me.

II

The Riches of Prophecy

Now we come to the second part of my theme, which is prophecy. I might open the Bible almost at random when it comes to speaking of this truth that I have set before you from the prophetic Word. I might begin at Genesis, for Genesis is full of prophecy. I might go into Leviticus, which though so largely taken up with the sacrificial offerings, contains one of the most wonderful prophecies of the history of Israel down to the millennium, which is to be found in the Bible. I might go into Numbers and Deuteronomy where the same thing is true. And as to the book of Psalms, it cannot be understood except as you perceive in it God's purpose in Israel. And so on, from Isaiah to Malachi.

But I have chosen part of a single chapter in the book of Daniel, the second chapter, because the prophecy there is so well known, so realistic, and so easily understood. It is the story of Nebuchadnezzar's dream about six hundred years before Christ. It was the time when God had begun His work of judgment upon Israel, and when for her unfaithfulness she was being carried into Babylonian captivity. The dominion of the earth, which had been promised to her if obedient, was taken from her for the time being,—and committed to certain Gentile nations, the first of which was Babylon.

And God is revealing His purpose in this matter through the prophet Daniel to the king of Babylon. He reveals it in a dream. The king in his dream saw a great metal image of a man, the head of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, and the feet part of iron and part of clay. As he gazed upon it, a stone cut out of the mountain without hands, struck the image on its feet and not only destroyed them, but also the whole image; so that, as the record says: "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

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What did this forecast? Daniel is commissioned of God to reveal it, and in effect, it meant just one thing, namely, Gentile dominion in the earth from the time of Nebuchadnezzar down until the end of this age. During all this period Israel was to be set aside from her place of leadership and the Gentiles were to be in power, not all the Gentiles, as was stated, but certain nations which God chose.

The Great World Empires

But while the image represented only one thing, the four metals of which it was composed represented four things, in other words, as the prophecy goes on to show, the four great world empires into which Gentile dominion would be divided. The head of gold represented the Babylonian Empire, the breast and arms of silver the Medo-Persian, the belly and sides of brass the Grecian, and the legs and the feet the Roman Empire which followed the Grecian. This last empire, in the territorial and in the governmental sense, is still in existence and still in power.

The prophecy further indicates a time when the Roman Empire will be divided into ten parts, or ten kingdoms, as represented by the ten toes, and when those ten kingdoms will be partly of a monarchical character as represented by the iron, and partly of a democratic character as represented by the clay. At this time when the Roman Empire thus in control of the earth shall be represented by ten kingdoms, five in the east and five in the west, doubtless it will please God to set up His own kingdom upon the earth in the place of them. Jesus Christ will come in power and great glory, "with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). Then it is that the Kingdom of God strikes the image upon its feet, comes into collision with the Gentile governments of the earth, as the result of which those governments will be brought to an end. That does not mean that all the people of the earth will be destroyed by any means, but that the governments as such will cease. As it is written: "Then shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other peoples; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

That is the day when Israel is back in her own land and when God shall be pleased to use her as His vice-gerent, so to speak, in the government of the earth. Then Christ and His glorified Church,—to which I trust every soul in this company belongs through faith in His blood,—shall be reigning in glory over the earth.

Yes God loves the earth, and the time is coming when our eyes, glorified as we shall then be with Christ, shall behold the fulfillment

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of God's purpose and be reigning with Him in that place of exalted privilege which He has reserved for those who have submitted themselves by faith to His Son.

III

This War Not Armageddon

We come now to the last part of this address,—the war. When we talk about purifying judgments on the earth in these days, people ask whether the conflict now going on in Europe is not the fulfillment of this prophecy? They ask whether this is not the purifying judgment out of which the millennial blessing shall come? In other words, "Is not this war the Battle of Armageddon?" We know from the sixteenth chapter of Revelation that the battle of Armageddon is that great conflict out of which God will bring to pass these purposes of blessing which have been mentioned.

But the answer to that question is in the negative. This war is not Armageddon. How do we know it? That is another reason why we need to study prophecy. We know it from the Word of God. It is not what I think about it. It is true, as Dr. Brooks has said, that a prophet is not a foreteller but a forth-teller. The prophets who wrote by inspiration of God were foretellers, but he who seeks to interpret their prophecies to the people is not a fore-teller. If he attempts to be he is doing wrong. He should simply proclaim what God has revealed.

Now from that point of view one can say with some positiveness that this conflict is not the Armageddon. In the first place, it is not in the right locality. Armageddon is the name of a hill rising up from the plain of Esdraelon in northern Palestine. Many a battle has been fought there by Joshua, by Josiah and other kings of Israel. Babylon and Egypt fought there, the Saracens and the Crusaders fought there, Napoleon fought there, Great Britain is fighting the Turks in that neighborhood today. But the greatest battle the world has even seen shall be fought there, and that is the battle of Armageddon.

Again, this conflict has not the right objective for Armageddon. What is the objective of the present war? It is somewhat difficult to see just now, but there is no doubt whatever as to what will be the objective of Armageddon, namely, the capture of Jerusalem, when occupied once more by Israel. God calls that land "the apple of His eye." Ezekiel, His prophet, speaks of it as "the middle of the earth." God knew why He chose Palestine to be the homeland of His peculiar people. All the great nations of the earth, east and west, have coveted that land. On two occasions, as revealed in the Word of God, Jerusalem has been besieged by Gentile armies. Once under Nebuchadnezzar and again under Titus. On both occasions she was over-

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come, but on this that is before us the opposite will be the case, and Jerusalem will be triumphant and the Gentiles will be overcome; not because Jerusalem is so mighty but because Jehovah shall fight for her (see Zechariah 14).

But this is not the battle of Armageddon, in the third place, because it does not represent the right alignment of the nations. The nations fighting in that day will be those of the Roman Empire federated once more under a single head, greater than any Cæsar that mighty despot referred to figuratively in the Bible as "the beast," and sometimes spoken of as "the son of perdition," and "the Anti-Christ."

The Roman Empire Revived

Which are the nations of the Roman Empire? On the east they include, speaking loosely, Palestine and Turkey in Europe; on the south, Egypt and the northern strip of Africa around the Mediterranean sea; on the north, Greece, the Balkan States and a part of Austria-Hungary; on the west, Spain, Portugal, France, Italy, Great Britain.

Russia is left out, for she was never in the Roman Empire. While she is an ally today of some of the nations that were in that empire, eventually, and before the battle of Armageddon, she will be divorced from them. Notice that Austria-Hungary was partly in the Roman Empire and partly not, so the day is coming when her territory will be divided, and that day seems pretty near, as we read the newspapers now. Germany was not named. She was never in the Roman Empire, except that part of her territory west of the Rhine, and there is little doubt that she will lose that and Alsace-Lorraine will be given back to France.

These are some of the things that the Word of God reveals to us when we come to it submissively and obediently, for "the secret of the Lord is with them that fear Him and to them will He make known His covenant." One thing that is going to result from this conflict is a realignment of the nations, a separation of some and a coming-together of others, which will bring Nebuchadnezzar's image into evidence again before "the great and notable day of the Lord" comes.

A Personal Appeal

I want to say this, in closing, that when we speak of the kingdom of God on the earth, or as represented in the glorified Church of Christ that will be ruling over it, we need to remember that there is only one way for an individual soul to enter it. Jesus taught us what that way was, when, in addressing Nicodemus, in the third chapter of John, He said: "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God."

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Therefore, the question before us today, as thinking, reasoning men and women, is this: Have I been born again? It is not a question as to whether we call ourselves Christians, or whether we are church members. It is not a question as to whether we are more or less active in Christian work. The question is: Have I been born again?

Thank God, we are not left in doubt as to how that blessing may become ours, for it is written in another place in that same Gospel of John concerning Jesus, that "to as many as received Him, to them gave He the authority to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Therefore, in order to be born again, it is necessary for us to receive the Lord Jesus Christ as our personal Saviour and confess Him as our Lord. Have you done that? Oh, this conference has been held in vain for you, my brother, or my sister, except as you come into obedient relationship to God through Jesus Christ, and know on the basis of His Word that you have thus passed from death unto life!

God grant you that benediction today. How can you longer wait?

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RUSSIA AND THE GREEK CHURCH

By REV. ELIAS NEWMAN of the Chicago Hebrew Mission

When the average American first takes up the study of Russia, his mind becomes instantly appalled by the gigantic proportions of everything he deals with. It is like the first lessons in astronomy: for everything in Russia is immense—extent of surface, numbers of population, diversity of races, complexity of character, wealth of resources, possibility of power, and extent of ambitions.

Politics and religion have, till the present time of chaos, always been associated with each other and were always important factors in Russian national life. In religion as in politics, we see the same aspects, the reign of extremes—on the one side, the old Eastern Church of ikons and orthodoxy; and, on the other, the modern religion of Tolstoy and Gorky—a contrast which is certainly remarkable.

The Russian is deeply religious, by love perhaps more than by conviction, and with a tendency to superstition rather than scepticism—but religious, nevertheless, and like all deeply religious people who have zeal but not knowledge, bigoted. Persecution comes as naturally to him at the sight of heresy as amputation suggests itself to the surgeon at the sight of mortification, and one has only to read of the orgies of persecution on the unfortunate Jews, or the atrocities which take place when Christian and Mohammedan meet in conflict in the minor Balkan States, to realize how deeply religious he is in his crimes.

I. The Greek Church—Its Peculiarities

The many falsehoods and ridiculous stories reported of this church, and spread over all countries, prove to me, at least, if to no one else, that it is a subject that most British or American people are ignorant about. If we reflect that the accounts we have had, for the most part, have been given by travelers who knew nothing either of the language or of the matter, but went into a church, stared about them, and then came home and published an account of what they saw according to their own imagination, frequently taking an accidental circumstance for an established custom and not seldom totally misunderstanding whatever they beheld; the consequence has been that their mistakes, for want of being contradicted and cut off at first hand, have grown and multiplied by being copied and translated from one language into another.

There is a story of an Armenian priest who told his congregation all he knew about Englishmen in the following words:

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"You wish to know whether the English are Christians? They are Christians? They even have the Eucharist, such as it is. Once a year the minister goes up into the pulpit, with a large basket of of bread on his arm; this he flings among the people, who thus have a scramble for it in the church. They also have another religious ceremony called the national debt, which consists in offering a large sum of money every year to the Emperor of the French, a ceremony much disliked and murmured at by the people."

We are ready to laugh at the expense of this Armenian priest. But, Eastern Christians might on their side fairly charge us with notions respecting their worship and doctrine as confused, absurd and untrue as those of the priest in Armenia of the doctrine and ritual of the English Church.

But it may be asked, What is the use of interesting ourselves about the Eastern Church? We may answer the question in the language of a popular and gifted writer, the late Dean Stanley, who says: "A knowledge of the existence and claims of the Eastern Church keeps up the equipoise of Christendom."

The Church of Rome presents us with the idea of high ecclesiastical pretensions, of an elaborate ritual, of outward devotion, of wide dominion, of venerable tradition. It is close at hand, and therefore, whether we attack or admire it fills the whole of our view. But this effect is considerably modified by the apparition of the Eastern Church. Turn from Rome to Constantinople, and we shall see there are two kings in the field, two suns in the heavens: that figure which seemed so imposing when it was the only one which met our view changes all its proportions when we see that it is out-topped by a vaster, loftier, darker figure behind. If the voice of authority is heard to be confident in Rome, it is hardly less confident at Constantinople. Beyond the Carpathian mountains, beyond the Ural range, there are unbroken successions of bishops, long calendars of holy men, unrecognized in the Roman Church, who can return anathema for anathema as well as blessing for blessing. In the eyes of the orthodox Greeks the Pope is not the representative of a faith pure and undefiled; but (to use their own words), the Pope is the first Protestant, the founder of German rationalism. The Eastern Church speaks of the Papal supremacy as the chief heresy of the latter days: the Pope of Rome has fallen out of the mystic circle of the five patriarchs by dropping the name of patriarch and by substituting the name of Pope or "Papa" of the whole Church.

This, then, is one answer to the question. It opens our eyes to the vanity of these high-sounding pretensions which the Church of Rome puts forward to catholicity, antiquity, and supremacy: The Roman Catholic Church, which used to appear so imposing, shrinks into its more true and limited proportions when we see that it is over-

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shadowed by another Church more ancient, more catholic, than itself, and which never acknowledged those pretensions of the Papacy which have been the chief cause of the schisms of Christendom.

There are over three hundred bishops in the Eastern Church, who are in turn grouped under five patriarchates—that of Alexandria, Antioch, Jerusalem, Constantinople, and Moscow, which took the place that Rome once held, till the time of Peter the Great. Ten languages are used by this church. But while we should understand the great geographical extent of the Eastern Church, which includes Greece, Bulgaria, Servia, Palestine, Turkey, Russia and other lands, we should also bear in mind how sacredly and jealously it embodies the principle of national churches. The church extending over that wide range of countries that we have mentioned includes within her pale several groups, and it is with one that we have specially to deal, namely, that of the *Russian Church.*

II. The Russian Church

This church was always subject to the Patriarch of Moscow till the year 1700, when Adrian, the last Patriarch, died and Peter the Great, after an interval of twenty years, abolished the office in 1721 and the permanent administration of church affairs was placed under the direction of a council, called the "Holy Synod" or "Permanent Council," consisting of archbishops, bishops and archimandrites, who were all named by the emperor under the old regime. Under the direction of this council, a series of official acts and formularies, and catechetical, doctrinal, and disciplinary treatises were drawn up, by which the whole scheme of the doctrine, discipline and church government of the Russian Church was settled in detail, and to which all members of the clergy and all official dignitaries were required to subscribe. The leading principle of the new constitution thus imposed in the Russian Church was the absolute supremacy of the czar: and in order to mark still more signally the principle that the crown is the source of all church dignity and of all ecclesiastical jurisdiction, the arrangement of provinces, archbishoprics and bishoprics underwent a complete revision; the old metropolitan sees, as they became vacant, were filled up with simple bishops, and not with archbishops as before; and a new arrangement of archbishoprics was established, partly by the act of the czar himself, partly by the interposition of the permanent synod. The constitution of the Russian Church, established by Peter the Great, has been maintained in substance to the present time. The Holy Synod is regarded as one of the great departments of the government, the minister of public worship being ex-officio a member. One of the most cherished objects of the traditional imperial policy of Russia has been to effect uniformity of

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religious profession throughout the empire. Dissent therefore in all its forms has not only been discouraged, but in many cases rigorously and cruelly repressed.

III. Doctrine

The Eastern Church, beyond the Nicene Creed, has no general doctrinal tests, no oath like that of Pope Pius IV., no symbolical books, strictly speaking, like those of the Protestant and Reformed churches; such as the Augsburg Confession of the Lutherans, or the Westminster Confession of the Presbyterians, or the Thirty-nine Articles of the English Church. But still she is not the less provided with sufficient security that the true faith shall be held. This security lies, first, in the fact that the Bible is the one rule of faith; and, secondly, in the terror which Eastern Christians feel of being excommunicated. While it is well known that the Church at Rome has so abused and profaned her power of excommunication as to make it ridiculous, in the Eastern Church excommunication is as much dreaded as in the days of Chrysostom and Ambrose. Thus is preserved from age to age a living spirit of orthodoxy and whatever is felt or known to form part of the faith of the church is received with implicit veneration by her children. And on the doctrine felt and known to have this sanction of the church rests the authority of the Catechism. The Nicene Creed is still recited in the beautiful Greek tongue by the Russian Church, and is the culminating point of the service. The great bell of the Kremlin tower at Moscow used to sound the whole time that its words were chanted. It was repeated aloud in the presence of the assembled people by the emperor at his coronation; it is worked in pearls on the robes of the highest dignitaries of Moscow. Every separate article of this creed is taught by pictures which exhibit each several point of it. And we are all aware that the great point of discussion between the Eastern and Western Churches was the introduction by the latter into the ancient creed of the clause which declares that the Holy Spirit proceeds from the Son, as well as from the Father.

Besides the Nicene Creed, the Eastern Church holds with ourselves to the Athanasian Creed as a symbol of the faith—so far that it is inserted in the Book of Hours of Russia. It forms, however, no part in the public service as in the case of the Anglican Church, but is treated as Presbyterians treat it, as an interesting document of religion.

The Apostles' Creed is peculiar to the Western Church and has never been current in the East.

The Russian Church reverences the same Holy Bible as we do; and what is more, they do all they can to encourage the reading of it

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among the people in their own language. They have their Bible societies, and these societies need not pay any carriage or freight for shipping Bibles from one place to another.

The Greek Orthodox Church in Russia believes in seven mysteries or sacraments: Baptism, Confirmation, the Eucharist, Confession, Ordination, Marriage, Unction of the Sick.

Their doctrine on baptism is the same as in the Roman Church, except that they insist on a trine immersion. Respecting Holy Communion, the Greek Church agrees more with the Church of Rome than with the evangelical idea—viz.: every bishop, when consecrated, swears that the transubstantiation of the body and blood of Christ is effected by the operation of the Holy Ghost when the priest invokes God the Father in these words, "And make this Bread the precious Body of thy Christ."

They allow the use of the cup, however, to the laity, and allow to infants the Holy Communion immediately after confirmation, which is united to baptism. The orthodox Christians in Russia do not communicate more than once a year, though mass is celebrated every day by the priest.

Points of Contrast

Some of the points of difference between the Russian Church and the Western Church on the subject of the Holy Communion:

1. The name is different. In the East it is called a "Liturgy"; in the West, "Mass." (The word "Mass" means an offering.)
2. There is a difference in place and time of celebration. In the East the altar is invariably in the East. In the West, they are sometimes found in the West. In the East the altars are hidden from the congregation; in the West, open.
3. In the Russian Church the Liturgy is in Russian, but in the Roman Church it is always in Latin.
4. The Eastern Church declares that she does not define the manner of the change of the consecrated elements; the Roman Church defines and explains it.
5. The organ plays during the celebration in the Roman Church, never in the Russian.
6. In the Russian Church the laity communicate in both parts; in the Roman Church, only in one.
7. In the Russian Greek Church leavened bread is used, but in the Roman Church unleavened.

Confession in Russia takes place once a year.

The invocation of the Saints is a doctrine received alike in the Greek and Roman Churches.

The Greek Church admits prayers for the dead and even prays

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for the remission of their sins, but it does by no means allow the doctrine of purgatory. Works of supererogation, indulgences and dispensations are utterly disallowed in the Russian Church.

The Greek Church differs from the Roman on the subject of the marriage of the clergy. By the laws of the church a parish priest must marry before ordination; and on the death of his wife he must resign his charge (as he is not allowed to marry a second time), and retire into a monastery.* The bishops and archbishops, however, are chosen from the monastic clergy only, who are not allowed to marry. (In Russian recent history there are numerous cases where a widower has been allowed to become a bishop).

The Russian Church discards images and statues, but permits "ikons" (flat-surface pictures), which they venerate highly.

IV. Religious Liberty in Russia

It will here be a convenient place to discuss what amount of religious toleration was exercised in Russia, and how much truth there was in the allegations of ruthless and cruel persecutions. Difficult as it is to get reliable information on Russian affairs in general, on no subject does there at first sight seem to be so much discrepancy in the evidence offered as on this. On the one hand, we are told that nowhere did such complete toleration exist as in Russia. Walk down the Nevskoi Prospect in Petrograd and in that one street you will find the great Kazon (Orthodox Cathedral), a Lutheran Church, a Reformed Church, a Roman Catholic Church, a Jewish Synagogue, and a mosque. "Does this," it is asked, "look like intolerance?" The theory by which the Russian ecclesiastical authorities are supposed to be actuated is that all shall be tolerated in the profession of their religions whatever they may be, so long as they are the creeds of their fathers, but no change from any religion to another is allowed. There is, however, one exception to this rule, for the Greek orthodox Church is enjoined to make as many converts amongst those professing other religions as it is able. Now observe how this theory of "tolerance" would have justified the ruthless stamping out in the Catholic countries of Europe of the budding Protestant Reformation of four centuries ago—and, in fact, did justify the Russian government in their own eyes, in their several persecutions of the Stundists, Baptists and other reforming evangelicals of South Russia. The Baptist persecution was directly instigated by the Holy Synod, and was entirely consistent with the officially avowed theories.

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* While this statement is true in many cases, still the priest usually continues after the death of his wife to officiate in his pastorate, but he is not allowed to marry again because of the way the Russian Church interprets, 1 Tim. 3:12. Notwithstanding this we are credibly informed that the monasteries are full of widowers as are the convents full of widows.—THE EDITOR.

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Madame Novikoff and Mr. Stead

For a frankly-fair exposition of the late Russian governmental theory of "toleration" I would refer you to an article by Madame Novikoff in the *Contemporary Review* for February, 1889. It is a review of the late Mr. Stead's "Truth About Russia," and is called "a cask of honey with a spoonful of tar," the "cask of honey" being the somewhat fulsome account Mr. Stead gives of the Russian government, and the "spoonful of tar" the gentle remonstrance he ventures upon with regard to religious persecution. Madame Novikoff boldly asserts:

"Russia tolerates all religions and prosecutes at law only sects who propagate immoral and criminal doctrines which would not be permitted in fact in any part of the world where Christian morality is accepted as the basis of legislation.

"Russia established perfect religious liberty long before many of her civilized neighbors."

This sounds well; but next we are enlightened as to what the expression "perfect religious liberty" means:

"In England and in America, where the Christian faith is 'splittered' into a hundred sects, it may be not only possible but necessary to allow liberty of religious competition, or propagandism. The sporting propensities of those countries discloses itself even in the field of religion. With us it is not so. Our Church prays daily for unity of all the churches—we consider every schism a plague whose infection has to be stamped out. We have no hankering, I assure you, after the ideal of possessing as many creeds as there are sign posts. As for us, we are content with one absolute truth, based on the Gospels, and explained by the seven Ecumenical Councils. Before even the duty of defending the frontier from invasion of hostile armies is the duty of defending the orthodox faith from the assaults of sects, heresies. Hence, while we permit every man to practice freely in Russia whatever creed he professes, we cannot permit attempts to pervert others from the orthodox faith.

"In Russia you may be Protestant, Catholic, or Mohammedan, and you may practice your rites, and worship God in your own way, and also bring up your children in your own creed, but in mixed marriages, with a Greek orthodox, the law of the country insists that the children shall belong to the established faith. Besides, you must keep your hands off other people's creeds and other people's children. Nowadays every quack soul-saver thinks himself entitled to pervert our simple-minded peasantry by filling their hearts with all kinds of nonsense in the name of religious liberty. Now, why should there be more liberty given to spiritual quacks than to medical quacks? Imagine a splendid hall, brilliantly lighted with numerous

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electric lights. Suddenly, a grotesque touterdemolion rushes in with a small tallow candle, which he insists is far superior to the electric installation. Surely it will be his own fault if he is summarily shown the door."

The late governmental theory of tolerance thus expounded, imperfect as it is, would seem to afford some sort of protection to believers in the older forms of religion. Unfortunately it was necessary to distinguish between the theory and actual practice in this matter.

The Jew has always been made more or less of an exception; and has not enjoyed the privileges accorded to members of other non-orthodox bodies. He has been treated sometimes with less, sometimes with more, completeness as a species of religious outlaw. But since the revolution a new dawn has arisen, a new age begun. It may take weeks, or months, or even years, before stability and order shall arise out of chaos and anarchy, but though very slow in its appearance it is coming, bringing with it its many opportunities, privileges and duties.

Something Fascinating

There is something fascinating about Russia that is inexpressible and inexplicable. It is something like the Russian ballet—at one time simple, and at another time gorgeous; at one time refined, at others almost barbaric, but all the while scintillating with color, thrilling with emotion, and instinct with life against a background of great distances and massive magnitude.

Thus Maurice Baring, in "The Mainspring of Russia," quotes the famous passage from Gogol, where the exile cries out to his country to reveal the secret of her fascinations:

"What is the mysterious and inscrutable power which lies hidden in you?" the exile is made to say. "Why does your aching and melancholy song echo unceasingly in my ears? Russia, what do you want of me? What is there between you and me?" And this question, as the author goes on to say, is the question which is always repeated not only by Russians in exile, but even by foreigners who have been in Russia.

It is not, as with Italy, the grandeur of past glories in eternal masterpieces of stone; nor like Egypt with its wonderful pyramids; nor yet again in the wealth of vegetation as in some districts of Southern America; but fascination there is, and no reader rising up from the perusal of one of Tolstoy's novels, or waking from a reverie after listening to Chopin or Rubenstein, could possibly deny its magic. It cannot be argued any more than it can be explained away; but there it is, a feeling rather than a thought, a conviction rather than a reason—a fact above all proof as it is impervious to denial.

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For centuries Russia has groaned under the despotism of which the average American can have no conception. It is not strange that when, without warning, she found herself freed from its bonds she should stagger uncertainly, not knowing where to turn. The immediate future will see faction striving against faction, party fighting against party. No one who knows Russia will dare to prophecy what the result will be; but the ultimate end will be for the good of the country just as in the case of the French Revolution.

It will take time for Russia to realize what she wants. There is no cohesion, no common ideal to inspire her people. She is conscious of having killed a dragon; that is all. The workmen remember their long hours and insufficient pay; the soldiers, their harsh treatment and their miserable pittance of little more than two cents a week. The returned exiles look at their wasted farms and the lost years of their life spent in Siberia; the Jews remember the pogroms in which multitudes of their race were brutally murdered. The socialists think of the rights of man and how little they have seen of them in the past; the Nihilists, Royalists and police have a common aspiration—blood.

With all these worrying factors at work in Russia today the future seems overcast, but she will work out her own destiny just as other countries have done.

What is the duty of evangelical Christians to Russia and her nearly two hundred millions of people, at the present time? Before the war the cultured classes of Russia were saturated with the hell-born philosophy of Nietsche. The students in the universities were eager readers of his writings. And among the poorer and ignorant classes we find the most devoted disciples of Karl Marx, earnest and zealous anarchists who aim at the overthrow of all faith and religion as well as law and order.

We have a great debt to pay, to take the Gospel to this neglected people, to follow up the pioneer efforts of Baedeker and Radstock. Protestantism has a duty toward the Greek Church as she has to all systems that contain error. It is the proclamation of the free and pure Gospel of Jesus Christ which delivers from every bondage, ecclesiastical or political.

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TESTIMONY OF A VOLUNTEER

By MR. HENRY SINGER of Toronto

WHENEVER I come before an audience of American Christians, I feel that I am a native of this country. Some of you may say: "Well, you don't look like it." I want to tell you, dear friends, originally I was born in Russia; or, rather, in Russian-Poland; and in religion I was a Jew, and after I came to this country I was born again. I gave up Judaism before I became a Christian. I came over to this country when I was a young man and attended a good many of the so-called socialist and anarchist meetings. I want to tell you this, that you may know what the devil has going on while the Church is sleeping. The devil is spreading all these terrible things among the foreigners, among the people of these Slavic races. I belonged to one of those meetings, but I went to a meeting in Boston one time, in a Jewish mission. There was a man preaching the Gospel there who was not a Jew. I want you to understand, dear friends, that what some people say about your not being able to preach to the Jews unless you are a Jew is not true at all. This preacher was the late Dr. A. J. Gordon. He preached from the ninth chapter of Isaiah, the sixth verse: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The result of that meeting was that I found out I was wrong, and thank God I did find it out. Well, that meeting resulted in my being born again, and I think I have a right to call myself an American, because I was born again here.

Making Ready for Russia

I am not a prophet, neither am I the son of a prophet, but I have been doing some work among the Jewish people in Toronto, and I have told my people there that there are no better people than the Russians. My son went away to the front three years ago, and for twenty-three years we have never closed a year with even a cent of debt. During the last years the Lord has been giving us more than we have used, and so we are going to extend the work." when he went I said to my committee: "I have worked in Toronto for twenty-three years. We have never closed a year with even a cent of debt. During the last years the Lord has been giving us more than we have used, and so we are going to extend the work."

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We have engaged another assistant now. He is an Englishman, but he speaks Yiddish as well as any Jew can. We are looking for still another worker, and I want you to pray that the Lord may send us a lady worker, filled with the Holy Spirit, willing to work among the Jewish people in Toronto. When my son went away, I said, I will work until this war is over, but God willing, at the end of this war I am going to pay a visit to Russia, and I am going to stand on the street corners over there and tell both Jew and Gentile the Gospel of the Lord Jesus. There is another man, a gentleman over seventy years old, and he is gathering up his pennies and is going with me to Russia. We are old fellows, you see, but we feel nevertheless that the Lord has still something for us to do, and, God willing, we are going, and that is the reason that I came to this Conference. When I got a program, and saw my name, I was surprised, because I didn't come here to speak, but I came to learn, because it is nearly thirty-five years since I left Russia, and I am very glad to have been here to meet these brethren.

Mission for Jews and Gentiles

Now, while I work among the Jews, I want you to understand that I do not pass by the Gentiles. Before the Cross, the Lord said: "I am sent to the lost sheep of the house of Israel"; but after the resurrection he said: "Go ye into all the world, and preach the Gospel *to every creature*." Not only to the Jew, but to every creature. I do like to preach the Gospel to my Polish and Russian brethren, and to those of all other nationalities. Thank God many of these nationalities have been with me in my mission. I have more Slavs sometimes than Jews, and they are easier to reach than the Jews are. We take in Russians, Poles, and everybody else, and preach to them the Gospel, and have a hallelujah time. Praise the Lord!

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A PLEA FOR UNITED WORK

By DR. V. J. VITA of Immanuel Bohemian Baptist Church, Chicago

WHAT has struck me more than anything else in this conference has been the spirit of non-denominationalism pervading all the proceedings, and I do rejoice and am very glad of it.

Now I would say just a few words in regard to the work among the Bohemian people. The work of evangelization in Bohemia began before the Reformation; that is, about a hundred years before Martin Luther's time, the Reformation was going on in Bohemia. John Huss's martyrdom was in 1415, and Martin Luther's work began in 1517 or thereabout. But, of course, the work was broken up or suppressed through the persecution of the Romish Church and the combination of the Romish Church and the State. That work was interrupted, and later it was revived, especially in the last century; but the evangelization was through the various denominational bodies and so denominationalism began to creep in and divisions came.

Denominationalism Not Needed

It is, however, a beautiful thing that American men have gone in and learned the Bohemian language, which is very difficult for an American to learn—that they might be able to preach the Gospel in Bohemia; and they have done it on denominational lines, of course there has been blessed work done there along these lines, but I believe that denominationalism is not needed there or anywhere. It is almost a curse that our people in the European as well as the American Bohemian churches are not united; although many try to make excuses and say denominationalism has been a blessing, yet I believe it has not been a blessing but a curse, because we know the devil does not like anything so much as to see the people of God divided and quibbling about this and that, instead of in a union of love and service.

Now the Bohemians are divided into two great bodies: that part which is influenced and controlled by the Roman Church, and that which is controlled by the ideas of the so-called Freethinkers. Now, these are the two great forces at work among the Bohemian people. The Freethinkers have three dailies in Chicago alone; and weekly and monthly papers innumerable, working to turn the people who are yet loyal to the Romish Church, and to strand them in infidelity; and here we are powerless. Why? Because we have no hold upon

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the people. We Christian people have nothing concerted, we are scattered. These people have never seen God through the Protestant Church, or, rather, through the Bible; they have only seen Him through the Roman Catholic Church; and, of course, they say: "Is that God? Well, we don't want to have anything to do with a God like that, or with a religion like that," and I don't blame them; and then we have so little of the true love of God to manifest to them.

Confusion of Sects

The Bohemian nation as a whole has progressed ahead of the other Slavonic nations intellectually and educationally. That is because they have touched the western civilized nations more than the others. But that is a sad thing for this reason that, as they rise in knowledge and attainment they become hardened in pride and unbelief and against the Gospel; and those of us who work among them know how hard it is to present the Gospel to them. I do not mean to decry education, but when it leads a man to think he has something above the Word of God, then we know that education has gone wrong. We are only a few, and those of us that are working among them are divided, and so we are, to a great extent, a laughing stock because of the fact that we are divided. They say: "Here is one faith, and there is another faith. Which is right?" Now, that is the reason why I am so glad for the spirit of this conference. There has been a feeling among our brethren here in Chicago, and I believe it is so in other places all over the United States—a feeling of the need of getting and working together. While I am myself a member of a denominational church, yet I say we need something apart from all denominational adherences, something that we can carry to the people, some publications that we can send to counteract what they have had, and in which there will be nothing but that which exalts the Gospel of the Lord Jesus Christ alone. Out of this conference I hope there will be something done to enable us to get more such publications, and Scripture tracts, which we may take to our people here, and also the Bohemian colonists in Russia, free of anything but the truth of the Bible and the Gospel of the Grace of God in Jesus Christ our Lord.

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AN INTERESTING EXPERIENCE RELATED

By MR. ANTOSZEWSKI

AT one time when I was very tired and it was near evening, I thought I would call on four more families, which were living in the same house. I sold a booklet to each family downstairs, but those upstairs would not buy anything, so I gave to each a copy of our *Slowa Zywota* and started to leave. Suddenly, one of the women called me and asked me to come back, and asked what kind of books I had. I told her they were good Christian books. She asked me then to select for her two booklets for ten cents, which I gladly did.

Then she told me very sadly how there was much gloom in her home on account of her daughter, who had been very ill for about four years, and how all physicians had given her up and said she could not live much longer. She asked me then very pitifully if I could not then do something to relieve her suffering. I told her that I was not a physician and that I knew nothing about medicine, but that I could pray for her. She was surprised that a man going around with books would want to pray for her daughter. Nevertheless, she went to ask the suffering girl about it. Soon she returned and took me into her little kitchen.

The Wonderful Gospel

In the meantime the father came in, and the mother explained to him that I would pray for the sick one. But, before praying, I wanted to see the daughter in order that I might read to her a portion from the Bible. However, they told me that she was so very sick and nervous that she would not even wish to see her best friends and much less a stranger. So I remained in the kitchen and read with them from the fifty-third chapter of Isaiah, reading loud enough so that the poor, suffering girl could hear me. Then we knelt down and I prayed, and afterward started to go. But the girl called her mother and whispered to her to invite me to come again. I called again two days later and learned that she was worse, but as soon as she heard that I was there she wanted to see me. When I came into the bedroom she grasped my hand and said: "I wish you would read to me the same words you read the other day to my parents." I opened the Bible and read again from the fifty-third chapter of Isaiah. She thought it was very wonderful, and asked me to read more. So I read the twenty-third Psalm. Again she exclaimed, "It is wonderful!" and wanted me to read again. I read the twenty-

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fourth Psalm. In spite of her great suffering, she seemed to be drinking in the very spirit of the words that I read, and she would keep exclaiming, "It is wonderful, wonderful!" Again she asked me to read more, and I read from the twenty-first chapter of Revelation: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain," etc. Again she asked me to read yet once more. Here the mother thought that she was requesting too much, but the girl urged all the more that I should go on reading, so I continued to read about that great city, the New Jerusalem, descending out of heaven from God.

Praying Without a Prayer Book

During all this time both the father and mother were present, and they were astonished that the daughter seemed to forget about her suffering and patiently and cheerfully listen to the stranger and to these very strange words from a strange book, and they were overjoyed that their daughter was finding so much comfort. Then the sick maiden turned to me and said: "Now I wish you would pray from the same prayer book the same prayer which you prayed the other day in the kitchen with my father and mother." I told her that I did not use any prayer-book, but that I prayed from my heart. She, however, did not understand this, so I had to explain to her what I meant, and how that God is our Father and that I prayed to Him in the name of Jesus. I explained to her that whenever she wanted a glass of water, or whatever it might be, she would ask her mother for it and the mother would gladly give it to her if she needed it, and, after getting the thing for which she asked her mother, she would gladly thank her for it; and just so, I explained, I ask my heavenly Father, and when I get the thing for which I ask, I thank Him for it. She wanted then that I should offer just such a prayer for her then and there, and after I was through she began to pray without a prayer-book, for the first time in her life. Her parents were present all this time, and they were very thankful for all they saw, but at the same time they were greatly astonished that their suffering girl could be so much interested in the words of a stranger.

The Marvelous Book

In the meantime the father had his eyes fixed on the Bible which I was holding all this time in my hand. Finally he exclaimed: "This is a marvelous book! I suppose you would not sell it?" I explained to him that it was my business to circulate such books. The mother

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thought it would cost a very large price, and when I told her then that the price of a large Bible was only one dollar she quickly brought me the money, and asked: "But are we allowed to read this book?" I told her that some people forbade reading it, but I repeated to her the words, "Blessed is he that readeth, and they that understand the words of this prophecy, and keep those things which are written therein," and told her how our Saviour commanded, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me"; and I repeated the charge to Joshua, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success." Then the sick girl said, "Never mind, mother, we must have this book, and no one will be able to take it away from us."

The Good Seed in Good Ground

The father and mother agreed with her, so they kept the Bible, and also a Testament in large type, in order that I could read to them whenever I called. The sick girl gave me several addresses of her friends, upon whom she wanted me to call in order to sell some books to them. She even said that if she should get well again she wanted to go with me to sell these books. Her desire was to read this wonderful Book, and she would pray continually without a prayer-book. She would trust God that He would lead her according to His will.

I continued visiting this young woman for about two weeks, and each time the mother would tell me how the daughter could hardly wait for me to come. Finally, when I came to see her for the last time, I sang to her one stanza of the hymn, "Oh, Think of the Home Over There." She liked it so much that I had to sing it for her over and over again. I cannot describe how happy she felt. Her mother, too, was very thankful for that hymn, for she said, "This song is worth more to us than money." When I came again to see her and had brought some beautiful flowers which were given me for her by one of our Chicago Tract Society officers, I learned that she had passed away to the enjoyment of the "home over there" of which we had been singing.

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PERMANENT ORGANIZATION

The chairman on behalf of the Executive Committee of the conference presented a report outlining the plan for permanent organization, with five recommendations, as follows:

NAME

First. That this organization, or federation, of forces for Russia's evangelization be known as "The Alliance for the Evangelization of Russia."

FINANCE COMMITTEE

Second. That the Finance Committee which has served during this conference, viz.,

A. M. JOHNSON, President, National Life Insurance Company, U. S. A.,
THOMAS J. BOLGER of Bolger, Mosser & Willaman,
DAVID MCNAUGHTAN of Wingrave & McNaughtan,
ROBERT GLENDINNING of the Vulcanite Patent Roofing Company, and
J. HILDING JOHNSON, Contractor,

be elected as the Finance Committee of the Alliance.

EXECUTIVE COMMITTEE

Third. That the Rev. E. Y. Woolley of the Moody Church be chairman of the Executive Committee, which shall also be composed of—

REV. JESSE W. BROOKS, of the Chicago Tract Society,
REV. ROBERT M. RUSSELL of the Moody Bible Institute,
REV. PROF. FRIDOLF RISBERG of the Union Theological College,
MR. THOMAS E. STEPHENS of the Great Commission Prayer League,
REV. HARRY LINDBLOM of the Lakeview Swedish Free Church, and
DR. V. J. VITA, all of Chicago,

together with the above mentioned members of the Finance Committee.

GENERAL BOARD OF ALLIANCE

Fourth. That the brethren whose names have been signed to the manifesto calling this conference be invited to serve provisionally as the General Board of the Alliance.

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INTERNATIONAL RELATIONS

Fifth. That the Russian Missionary Committees organized by the Rev. N. F. Hoijer in England, Wales, Scotland, Norway, Sweden and Denmark be invited to unite in this allied movement for the evangelization of Russia.

Upon motion, this report and these recommendations were adopted unanimously by the conference, and the newly-elected chairman, Rev. E. Y. Woolley, was introduced for a supplementary statement.

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A STATEMENT BY THE CHAIRMAN OF THE ALLIANCE

By REV. E. Y. WOOLLEY

BEFORE I make this statement, I want to say, as one of the pastors of this church, we are glad you have met with us here this week. It has been a great blessing to us to have this conference with these brothers from all parts of the city and country and from many different nationalities. It has been for years a very earnest prayer of ours that God would see fit to use this place as a center, from which the Gospel could radiate in all directions; and in having a chance here to pray and plan that the Gospel may reach Russia, and through Russia the neighboring countries, we have had great joy.

A Flying Squadron Needed

This is the closing session of the conference, but not the closing conference. Since the committee was elected by you on Wednesday night they have met, and already the Lord in answer to prayer is beginning to make some outlines of future ministry clear. The purpose is not to antagonize or compete with any existing societies or individuals that are preaching the Gospel in Russia, or planning to do so; but in these war times, under these terrible new conditions which are burdening the regular denominational boards and societies and organizations in mission lands, it is evident that it will be a matter of time before any adequate extension of the work of these societies which are doing mission work all over the world or in many parts of the world, can enlarge sufficiently to cover any considerable portion of that immense country of Russia. Therefore it has been felt very deeply, by those of us who have had the burden of prayer and planning for this conference, that there must be some kind of a "flying squadron" which, having no other purpose in view and no other field to work, should take the men and women who have thus volunteered for this work and fly into Russia in these days, that poor, bleeding Russia may receive the only comfort which is adequate, the knowledge that Jesus knows, and Jesus loves, and Jesus cares, and Jesus keeps. That is what the people of Russia need to know. This is the only thing that will help them in these days when every edition of the newspaper comes out with some appalling change in the kaleidoscope of Russia and her revolutions. One issue says the czar is shot; another issue says the Bolsheviki are doing this, and another, that they are doing that.

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Seizing the Opportunity

Oh, these are times when things are happening! Strange, isn't it, that this very week, when these friends are planning large things for Russia, the papers should be so full of these other matters. Yet isn't it glorious that we can pray, and not only pray, but give, and not only give, but go! Oh, let us seize this greatest opportunity of our lives for sending the Gospel into that great, wonderful country, with its nearly two hundred million people! God has already made a beginning. Look into the faces of these fifty men of Russia. A few years ago many of them were down deep in sin; now they are saved, by the grace of God, and I praise Him. There are as many more studying the Bible in Philadelphia. Other schools are also starting up. There are men here ready to help, men like Mr. Hoijer, with his forty years experience in Russia, and Prof. de Sherbinin and others, and what a glorious task is before us! So be perfectly free to give as the need is presented. We must carry the Gospel to the great centers of Russia, so that all the brothers and sisters of Russia shall be saving other men in many other lands in the world, and pointing lost men and women to Him who is the Light of the world, our Lord Jesus Christ.

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AN APPEAL FOR THE STUDENTS OF THE RUSSIAN BIBLE INSTITUTE

By PASTOR FETLER

WHEN Pastor Woolley heard about our desire to call such a conference, he said, "The Moody Church will be glad to offer its hospitality to this conference." Therefore I think we should express our gratitude to him, and through him to the Moody Church and its pastor, the Rev. Paul Rader, for the use of this great tabernacle. The more I have been in this tabernacle, the more I have been thinking, "How soon shall I be able to put up a tabernacle in Moscow?" And I expect the Lord to give us the money to put up there a tabernacle. All of those friends who wish to express their heartfelt gratitude to the Moody Church for this tabernacle, will you lift up your hand? All right!

One more word. Indefatigable, in a remarkable degree, and exceedingly zealous, so far even as almost to forget his own work, our friend, Dr. Brooks, has been laboring to make this conference what it has been, so far as the human side is concerned. We are not here just to pat one another on the back and say good words about each other, but I do feel it is our heart-felt Christian duty to express our sincere gratitude to the man who was elected under God to be the first chairman of such a conference in the history of the world; and therefore all of you who wish to express your thanks to Dr. Brooks, will you all lift up your right hand?

The Students in the Conference

We wanted our young men here at this conference, to be inspired for the work of the Lord in Russia. We could not come but by paying railroad fare. Our committee could not justly guarantee any expense, because we had nothing. So we came trusting the Lord, and the Lord has been blessing. We started, when the first two hundred dollars came, the money which a Swedish brother sent to us toward these expenses. But now we have to go back again to Philadelphia. For three weeks the students have slept and have lived as inexpensively as possible. We found a place not far from the tabernacle, and they went into a basement and slept there; the first night they had no blankets and no pillows, but the Lord we had, and so it was all right. Now this conference comes to a close. These fifty men are only half of the number of students staying at the Russian Bible Institute in Philadelphia. When the committee found out

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about our expenses and our needs, and learned that it took about $2,500 for the men to come and go, they said: "Well, we ought to give an opportunity to the friends in the tabernacle at the last meeting of the conference to help these Russian men." Last fall when these men came to the school they had some money; one had $200, another $300, another $400; but during the year they have paid over seven thousand dollars toward the expenses of the school; and now almost all of them are practically penniless, so that, as you see, you have an opportunity to help in a wonderful way. It costs, including board, $250 a year for a student. They have paid $7,000. I am very glad that a number of friends here in this conference have helped us in this work.

Generous Friends

One sister who read about the work said, "I want to pay for one of your boys,"—and so sent on $250. Then later she came to visit the school and she said, "The Lord is opening my heart, and I want to pay for another of these students for next year." The other day Dr. Len Broughton came to visit us, and he was so much touched by God's Spirit, and by the sincerity of these men, and by the great opportunity, that he said, "How much does it cost to support one of these men for a year?" I said, "Two hundred and fifty dollars." He said, "Put me down for two men." And so in this way we have fourteen students provided for now, but we have eighty-six more to provide for. I am sure you will help us. The Lord has helped thus far, and I thank Him for the dear friends He has given us here, and for their sympathy and co-operation in this work. These men must be prepared. We have nothing but our prayers and the Lord God. It is a work of faith. I went to Philadelphia, found those buildings and bought them for forty-five thousand dollars. I could pay only ten thousand dollars; and now I want those who can give to stand by us and to pay the other thirty-five hundred dollars.

How Slavonic Christians Can Give

Last week Dr. Brooks arranged for me to go to the Bohemian Church. We went one night and it was a joy to see those people. Simple working people they were, none of them rich so far as could be told from their appearance. But when I was speaking they were touched, and they put their hands into their pockets, and they pledged largely to help us in the work. How much do you think they gave? It was the largest collection I had seen for some time. This small Bohemian congregation gave us $540. You see what God can do.

One day I needed money in my school. All the money was gone.

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The treasury was empty. I said: "Where shall I go? I have no constituency. I will go to my boys." So I went down into the dining room, and after supper I said to the boys: "Brethren, we need some money to rent some other buildings, because these are too small. Shall we pray to God?" So we started to pray, and the Lord suggested to me to say to these men who had given much before, "Perhaps you want to do something more to help in this need of ours." So they sat down and took pieces of paper, and some pledged $25 and some $5. And in twenty minutes they gave over seven hundred dollars! I told you the other night about the Chinese boy who had only $350, and who gave $300 of that to our work, after he had heard me speak about the need.

Now I am sure, my dear friends, that you do not want me to carry the burdens of training one hundred missionaries alone. I am sure you want to say both to these men and to me: "We are going to stand by you in this work. We are going to pray for you and help you financially. We don't want you to bear all the burden and go beyond your strength. We do want to help you."

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THE CLOSING WORD

By DR. BROOKS

MY dear friends, this really has been one of the best weeks I ever had; and I cannot tell you how happy I have been. There is nothing for me to do just now but to look up and thank our heavenly Father, and to be thankful to you for your co-operation. I am sorry that Brother Fetler has been giving me credit that does not belong to me at all. I wonder if you remember, when the walls of Jerusalem were rebuilt under Nehemiah's direction, that the people were undoubtedly saying: "What a wonderful man Nehemiah is, see how the wall has been built because of his leadership!" But what did Nehemiah say? "So finished we the building of the wall, for *the people had a mind to work.*" The beautiful thing about this conference is that every man on the Executive Committee has had a mind to work, and I want now to say this word: While I have had a great deal of experience with different men representing different nationalities, and have been privileged to call men of all nationalities my brethren in the Lord Jesus Christ, I have never been happier than in the fellowship we have had together here, particularly with our dear Brother Hoijer, with whom I became acquainted last Autumn; and then with our dear Brother Fetler, who in the Winter brought such blessing and inspiration to all of us.

Loyalty and Love, Our Watchwords

Now as this conference is closing, I want to thank God with you for this blessed fellowship, and for the way in which God has put this work upon our hearts. Just think of this choir coming over here tonight from the Bohemian Baptist Church. I have known that church for a long time, and it has a splendid lot of workers. Oh, I believe America is turning to God, and our people are going to work and to help! Why do we love each other? Why do I love Brother Neprash, whom I never saw till last March? It is because in him and these other brethren I find devotion to my blessed Saviour. "Loyalty" and "love" have been our watchwords, and, in closing, I can testify that this has been a conference of loyalty to Christ, and a conference of brotherly love, and now may the grace of our Lord Jesus Christ be with us all! Amen.

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THE CONFERENCE MESSAGE

Prepared by a Committee of which Rev. Prof. R. M. Russell was Chairman, and Adopted by the Executive Committee of the Alliance for the Evangelization of Russia.

AFTER centuries of civil and religious oppression, the revolution in Russia has opened the way for religious liberty. An empire embracing one-sixth of the land surface of the earth, including more than one-half of Europe and the whole of Northern Asia is thrown open to Gospel propagation.

Startling Facts

Facts of startling significance challenge those who yearn to fulfill the Master's command for world evangelization. Russia has more than 182,000,000 inhabitants, the largest population of white people in the world. The Greek Orthodox Church, although claiming the adherency of 70 per cent of the population, is utterly without spiritual power to reach the masses with a vital Christianity.

Adequate evangelism must embrace not only the 100,000,000 native Russians, but also the 6,000,000 Jews, the 20,000,000 Poles, the 30,000,000 Ukrainians, the 14,000,000 Mohammedans, also Armenians, Roumanians, Greeks, Bulgarians, Servians, Croatians, Montenegrins, and other related Slavonic people. Never have the true followers of Christ been confronted by a more important and alluring task.

That the work of presenting a living Christ to the millions of Russia should be immediate is enforced by the fact that the propaganda of atheism and materialism is already assuming large proportions, while the disturbed condition of the Russian mind during the horrors of war involves the possibility of millions being led away from all form of Christian faith into complete infidelity.

Present Emergency

In this emergency, some to whom the evangelization of Russia presents itself as the greatest need and the greatest opportunity of this generation have realized the necessity for a "flying squadron" of Christian effort which shall at once carry the Gospel by the written and spoken Word to the Russian people. It is recognized that existing denominational boards and agencies will approach this task, but that under present world-war conditions the work of all will be painfully inadequate, and that there is need for a union of effort in

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which the faith and love of Christ's people for Russia may find expression without reference to denominational lines, carrying to her people a Christ rather than a creed, and a personal Saviour rather than any system of faith and order developed through centuries of controversy.

Encouraging Features

As an encouragement to immediate effort and for guidance as to what the nature of that effort should be, the following facts should be considered:

1. There are scores, and perhaps hundreds, of evangelical missionaries in Russia at the present time, who although banished from their fields of labor and living in obscurity, are still heroes of the faith and ready to engage in new effort for Christ if supported and encouraged in their work.

2. There is immediate need of hundreds of missionaries who are familiar with the Russian and other Slavonic and Eastern languages. These are not to be found in our theological seminaries but may be sought out from among our Russian immigrant population and trained in exceptional ways (such as the Russian Bible Institute of Philadelphia and other agencies to be formed may provide), for the work they shall be called to do. The King's business requires haste, and there is wisdom in choosing Russians for the evangelization of Russia, thus saving for the practical work of the Gospel the years usually employed for the mastery of a new language.

3. The great masses of Russian and other Slavonic immigrants in this country should be brought immediately under the power of the Gospel of Christ. Any work undertaken for the evangelization of Russia will also furnish Christian workers for our immigrant population, thus performing the double function of raising America to a higher degree of citizenship and of furnishing religious leaders from the immigrant population in America for work in Russia. So our own nation will be blessed and a new bond of international sympathy and world fellowship will be secured.

Plans Outlined

To achieve these aims The Alliance for the Evangelization of Russia has been formed with certain definite purposes herein defined:

1. To hold conferences in different centers of the United States, Canada, Great Britain, Norway, Sweden, and other countries, so that the thrilling fact concerning Russia's needs may arouse international interest, and that united prayer may result in such outpouring of the Holy Spirit upon the followers of Christ in all lands that these may

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give themselves, or their money, or both, for the spread of the Gospel in Russia.

2. To arrange for the distribution of Bibles and evangelical literature to all the people of the Russian Empire, and for the sending of evangelists, colporteurs, and Christian workers into all parts of that land.

3. To assist those who offer themselves for work in Russia in every possible way; both as to preparation and reaching the field.

4. To found, or to assist in the founding, and support of institutions in Russia and elsewhere which shall serve as centers for the training of evangelists, preachers, and Christian workers.

5. To administer the contributions for these purposes wisely and carefully, so as to secure the largest possible results for Christian beneficence.

Religious Liberty Fund

To this end the members of the Alliance have set themselves to raise "A Three-Million-Dollar Religious Liberty Fund for Russia," with aims of distribution as follows:

One million dollars for the publication of Bibles and Christian literature.

One million dollars for training and preparing missionaries and evangelists.

One million dollars for direct evangelistic work among the Russian people.

In administering the funds contributed, it is not the purpose to confine effort to that which can be accomplished by the immediate efforts of the Alliance, but to use wisely other channels of effort:

1. To either publish, or purchase through existing publication societies, Bibles, portions of the Holy Scriptures, and evangelical literature for distribution in Russia.

2. To assist men and women in their preparation for the work, paying in part or in whole for their support during their period of preparation, or while preaching or teaching the Gospel in Russia. This support may be granted to those who present themselves either on individual responsibility or through the various missionary boards, churches, and organizations, whose beliefs and purposes are in accord with those held by the Alliance.

Creedal Statement

That those united for the Christ-glorifying work of evangelizing Russia may have a sense of fellowship in faith, hope and love, the following creedal statement is presented as expressing in brief out-

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line the conviction of those who unite with each other for the task named:

1. We believe in the Godhead, Father, Son and Holy Spirit, one God in whom all things have their source, support and end.

2. We believe in the Bible as the Word of God; the revelation of His character and work and the expression of His will for man; the only source of authority in spiritual truth, and the rule of faith and practice. We account the Scriptures of the Old and New Testaments as infallible, the expression of divine thought in divinely chosen human words as "men spoke from God, being moved by the Holy Spirit."

3. We believe in the deity of Jesus Christ; His eternal oneness with the Father; His virgin birth through the power of the Holy Spirit; so that He was "God manifested in the flesh," or God-expressed in terms of humanity for self-revelation and saving power.

4. We believe in salvation through Divine sacrifice; that all men sharing the fallen nature of our first parents are "dead in trespasses and in sins," "separated from the life of God through the ignorance that is in them," and subject to the penalty of broken law through actual transgression; that "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses"; that in the cross of Christ sin was borne and a righteousness of God was manifested that God "might Himself be just and the justifier of him that hath faith in Jesus."

5. We believe in the physical resurrection of Jesus Christ from the dead, His ascent to the heavenly places, and in His bodily presence in glorified form at the right hand of God as our Priest and Advocate.

6. We believe in the deity and personality of the Holy Spirit, who through the ages shared with the Father and Son all work of creation, providence, and revelation, and that at Pentecost His ministration was broadened to baptize all believers into one body, that He indwells believers producing consciousness of sonship with God and energizing for service; that He is the administrator of Christ in the Church and is present to "convict the world in respect of sin, and of righteousness and of judgment."

7. We believe that the Church of Christ consists of those who in every age become united to Christ by living faith and the indwelling of the Holy Spirit; that the Church is thus a spiritual organism, the body of Christ; that companies of believers in every age and locality united by common purposes of worship and service are in their congregational and denominational forms, organizations properly designated as churches, but that only the body of true believers united to Christ by faith and the indwelling of the Holy Spirit constitutes the Church.

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8. We believe in the great commission which our Lord has given to His Church to evangelize the world, and that this evangelization is the supreme task of believers.

9. We believe in the second coming of our Lord Jesus Christ; that God "hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31); that this coming of our Lord in its imminence is "the blessed hope" of believers; that the day of judgment being like the day of grace an era of time, will include the glorious events of the resurrection of the believing dead, the glorification of living believers, the manifestation of Christ and His saints for world judgment and reign of righteousness, and the judgment of the Great White Throne, in which the wicked dead and fallen angels will receive their final doom.

10. We believe that human character in its attitude toward Christ assumes conditions of permanence; that there is a heaven of blessedness for the righteous in the unshadowed presence of God, and a hell of conscious loss and punishment for the wicked, and that these states are permanent, eternal.

Furthermore, we exhort the people of God in all denominations to stand for these great truths so much rejected in our day and to contend earnestly "for the faith which was once for all delivered unto the saints."

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BRIEF MESSAGES FROM SOME ABSENTEES

The appeal finds a warm welcome and response in my heart.

HENRY W. FROST,
China Inland Mission.

I do hope and pray the right way will be found to deal with this great problem.

ROBERT E. SPEER,
New York.

Yes, count me in on this if you feel that I can do anything worth while to aid.

H. H. BELL,
San Francisco Theological Seminary.

This will be a step to lead to the right conclusion in the advance movement for this great country.

JOHN TIMOTHY STONE,
Chicago.

I am in full sympathy with the plans outlined in the Manifesto. Keep me posted with literature, etc.

DANIEL HOFFMAN MARTIN,
Fort Washington Presbyterian Church, New York.

Seldom have I signed my name to anything with such satisfaction and gladness (as the Manifesto calling this conference).

E. AUGUST SKOGSBERGH,
Swedish Tabernacle Church, Minneapolis, Minn.

I am sorry indeed that I cannot attend the conference from June 24th to 28th. My whole heart is with you in this great work.

AUSTIN K. DE BLOIS,
First Baptist Church, Boston, Mass.

I shall be very glad indeed to be kept informed of the progress of your plans, and we will give publicity to them in the *Review*.

DELAVAN L. PIERSON, Editor,
Missionary Review of the World, New York.

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I trust that the presence of the Lord may be manifest in every session of the conference, and that it may contribute largely to the evangelization of Russia in this hour of her crisis and of missionary opportunity.

A. J. RAMSEY,
Dean, Missionary Training Institute, New York.

I am increasingly impressed with the tremendous opportunities of the evangelization of Russia and with God's evident hand in it all, and am grateful to have even the small touch with the movement, and with the plans for a conference.

CHARLES GALLAUDET TRUMBULL,
Editor, *Sunday School Times.*

I take great pleasure in signing the Manifesto. I have the conversion of Russia on my heart. I have been praying daily for her for years. I am ready to give my person, time and means that Russia may be saved. May God bless this movement! I believe He will.

DON S. COLT,
Madison Square M. E. Church, Baltimore, Md.

I am very glad to know of the bright prospects for your conference in Chicago. I do wish it were possible for me to be with you even for a day, but I fear it is wholly out of the question. My work here, and with the National Service Commission, have so developed that they are claiming every minute of my time.

JOHN F. CARSON,
Central Presbyterian Church, Brooklyn, New York.

Cablegram from Petrograd
Per Robert Lansing, Secretary of State.

Invitation received today, June 12th. Regret necessary absence. Methodists are praying for blessed conference in Russia's behalf, also for world made safe for Christian democracy. Sing: "Faith of Our Fathers."

G. A. SIMONS,
Superintendent, M. E. work at Petrograd.

I have read the statement of the call with much interest. We believe, with those interested in the calling of this conference, that there is a wonderful opportunity for the Christian world today in making the effort for the evangelization of Russia. Therefore you may count upon us as heartily approving the conference.

WILLIAM ALBERT HARBISON,
Pittsburgh, Pa.

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I am thinking much of you this week and praying for a blessing upon your conference. If I could only have come to be with you I should have been very happy, but it was impossible. With warm regards, and praying that light may shine upon the nation now suffering so terribly, I am, Faithfully yours,

FLOYD W. TOMKINS,
Church of the Holy Trinity, Philadelphia.

I am confident that while the conference is kept true to the evangelical spirit, its aims will be broad and inclusive, and will not fall into the hands of extremists in any line of thought that will make it impossible for good people who do not believe in all points as we do, to join heartily in support of the work. Such a great idea as the evangelization of Russia demands the co-operation of all evangelical Christians, however, they may differ one from another in regard to points which are not essential to the genuine evangelical faith. The atheism and materialism of Russia which we must fight demand the co-operation of all earnest Christians who are in essential agreement concerning the truth. FRANCIS E. CLARK,
United Society of Christian Endeavor, Boston, Mass.

From Evangelical Committee in Sweden.

We here in Sweden have been waiting for this many years. We thank you for the invitation to a General Conference in Chicago. For several reasons we are not able to send any representatives from our organization, but we will avail ourselves of this opportunity of calling attention to a matter regarding the work in Russia, which we hope will be considered by the conference.

In our work which now has been going on for fourteen years we have followed the principle of not pressing any certain denominational doctrines or not trying to win the Russians for any special church. Our aim has been to give them the Gospel in their own language and to teach them the fundamental Christian truths in order that they may be converted and become living Christian believers. Which denomination each person afterwards should choose to join is a matter of very secondary importance and should never be allowed to disturb the peace, love and confidence between those who have become true Christians.

We are earnestly hoping that this General Conference in America will be successful in stimulating the intense interest of the American Christian people for evangelical work in Russia and that great results may come from your meeting.

May God's blessing be with you all in this all important work!

THE COMMITTEE FOR EVANGELICAL MISSION IN RUSSIA,
Stockholm, May 3, 1918. P. E. Werner, Chairman.

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APPENDIX

A WORD OF ENTREATY

From the Y. M. C. A. address of Dr. S. Parkes Cadman, delivered at Brooklyn, New York, Sunday, October 6th, 1918, and reported in the "Brooklyn Daily Eagle," of October 7th.

Let us keep the sympathetic intelligence toward Russia which President Wilson has nobly recommended. Here, as he has hinted, is the twentieth century field for democracy's missionary toils. Here are different races to be welded into one by these values in religion and in politics which we have tested and found sufficient for our unification. Here is hazard enough for the courageous, problems which will tax our wisdom but also probabilities which guarantee new vision for those that sit in darkness, while beneath their unwilling feet is the wherewithal for a rejuvenated Europe and Asia.

Potential Russia is the key to the many barriers in the vexed situation. It promises that continents shall be recast and the world insured against the nests of potentates and madmen who wantonly usurp its peace and prosperity. A United States of Russia, or even a constitutional monarchy there, after the pattern of the British monarchy, might consolidate the salutary features of the past and equip them for their work in the future. The synthesis will be worked out by the sentiment of sacred nationality, which subserves progress. It needs counsel, stimulus, steady friendship. If you require more than nationalism (and who does not?), remember that the pan-human ideals have a warm place in the Russian soul. Many of her children who died martyrs against the former usurpations did so, not for local freedom alone, but for universal fraternity. The music, the literature, the unuttered aspirations of Russia on the Mount have nothing narrowly domestic in them. They do not babble in local dialects, nor exhibit a fettered nature. They prophesy an all-inclusive human society, a true catholicism to which we must be alert, or the world-republic distant but ever-nearing will have little meaning for us.

Dostoievsky called Russia, "the God-bearer," giving to Europe the Christ child. Strange as this may seem to some, the regeneration of her whole body, its crystallization in political unity, its dreams and its daring, its power to rise above the encircling floods, is found in Jesus. And the brotherliness, the generosity, the candor of the Russian character at its normal stage proceed from the trust in Jesus, which has found expression in the past. What else can the torn and bleeding nations look to for help and healing? We cannot give to Russia

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what she sorely needs unless we have it to give. And therefore we must claim a new precedence for things that matter most. Unless in the hour of trial and in the more momentous reconstruction that will inevitably come, when the last shot has been fired, a genuinely Christian spirit of love and forbearance and unselfish ministry is found in the Allied peoples they will have lost that for which their sons have died. There will have to be radical changes in the attitude and relation of nations and churches toward each other. Surely here is a subject which calls insistently for all the good sense and the grace Christians can acquire and use. And no object for their service is more necessitous, more responsive than staggering Russia, coming up out of the horrible pit and stretching out bleeding hands for the clasp of the peoples who believe in Him, who taught them the parable of the Good Samaritan.

RUSSIA'S LATEST APPEAL

Prof. I. V. Neprash reports in "The Friend of Russia" of September, 1918, a letter just received, from a former fellow worker, which is written from Samara on the Volga, and from which the following is an extract:

"There have been many changes here, and the situation is growing more serious every day. The Bolsheviki issued a decree separating church from state, and have confiscated all church property, and private property as well, for the state's use, and the people no longer have any legal redress. As a result of this upheaval we can foresee great financial distress. Traveling is becoming more difficult; the work of evangelization has to face many hindrances, and if continued, the evangelist will have to draw on his own resources, for, with the already impoverished condition of the people, they cannot do much for the work. Believers recognize the necessity of reconstruction and expansion of mission work so that it may suit the changed political conditions in Russia.

"The whole state of affairs is most disquieting and discouraging. Wanton destruction continues. Most of the industries are closed, and it is now almost impossible for the people to obtain work. The causative factor in all of this is largely the ignorant and superstitious. Absence of culture, rudeness of character, lack of moral principle and education have brought matters so far that there is little hope of reconstruction for the next three or four years. Already there has begun an exodus to America and Australia, especially among the educated classes. The Russian 'intelligents' have suffered unto death for Russia's political freedom, and now they are counted as contra-revolu-

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tionists and are obliged to emigrate for personal safety. Confusion of tongues, as at the Tower of Babel, now prevails.

"I beseech the American Christians: 'Earnestly endeavor to meet the Russians in America and teach them the Gospel, that they may return and bring to the needy ones here the truth as it is in Christ Jesus, for only the light of the Gospel can dispel the darkness that still prevails.'

"But, although the darkness is deep and hate and indifference most appalling, there are some encouraging signs of awakening of believers in different parts of Russia. In Samara we had a special evangelistic campaign for two weeks. Every evening mass meetings were held in large halls, and during the day the work was carried on in the shops, in the markets, in the stations, on the streets, and wherever people could be reached.

"The Greek Orthodox Church is losing ground; the people are doing some religious work, but mixing it with politics. In our city we had three days' fasting and repentance. We marched through the streets carrying banners with inscriptions such as these: 'Fear God and Give Glory to Him'; 'Repent, and Believe the Gospel'; 'Lord, Forgive the People and Save Russia.' The Greek Orthodox people did the same, but instead of banners they carried their holy images. About forty were converted during our campaign. Greek Orthodoxy is giving place to evangelical Christian faith."

CHINA AND RUSSIA

Dr. Charles Ernest Scott of Tsingtao, North China, whose recent book, "China from Within," is dedicated by permission to "my honored teacher, Woodrow Wilson," in a personal letter to the editor under date of August 31st, 1918, writes:

"I am very much interested in the 'First General Conference for the Evangelization of Russia,' and would be grateful for any detailed information you may give me, or any source of such information with which you can put me in touch. The German menace in Russia has now reached us here at the gates of the far East. Their craft and turpitude and pitilessness are no longer things to be vaguely feared as in the past, but they are at our very door in terrible realism.

"We pray for your work and solicit your prayers for ours."

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IMPORTANT ANNOUNCEMENT

Agencies for Russian Work Unified

As a result of the Chicago Conference in the interest of Russia, there was organized the ALLIANCE FOR THE EVANGELIZATION OF RUSSIA, with purposes of immediate effort to carry the Gospel by the written and spoken word into that land, and for the establishment and maintenance of educational and missionary centers. Prior to the Chicago Conference the Russian Missionary and Educational Society had been organized with central offices in Philadelphia, and with the Russian Bible Institute as a credential of its purpose and activity. This society received its charter of incorporation during the period of the Chicago Conference, its statement of purposes embodying the same lines of effort proposed by the newly organized Alliance for the Evangelization of Russia. In order that there might not be two agencies in the field with practically the same aims and purposes, and dependence on the same constituency, steps have been taken for the amalgamation of the two organizations, and, on Wednesday, November 6th, 1918, a joint committee consisting of an equal number from the respective boards of the Russian Missionary and Educational Society, and the Alliance for the Evangelization of Russia, met for conference at the William Penn Hotel in Pittsburgh, Pa., and the members of this committee being empowered to act for their respective organizations, a union was effected under the name of the RUSSIAN MISSIONARY AND EDUCATIONAL SOCIETY and the charter as already secured under that name. The united boards will constitute the Board of Directors of the unified society, while the work of the society will be carried on in such a manner as to include the original purposes of the two organizations and the full utilization of the forces of both, and meantime the CHICAGO TRACT SOCIETY, under whose auspices the preliminary steps of this conference were taken, will continue to the utmost of its ability its aggressively evangelical, but strictly interdenominational work, for the millions from Russia who are now on this side the Atlantic.

It is believed that the unification of agencies for the evangelization of Russia as thus secured will meet the approval of all thoughtful people and be a means of hastening effective Gospel work in that needy land, the appeal of which is set forth with clearness and pathos in the lines on the opposite page.

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THE CRY OF RUSSIA

William Fetler

Will you listen to the cry of Russia?
Will you hearken as her children weep?
They are hungry, but the fields are barren,
They are thirsty, and the well is deep.

Yea and deep in sin their souls are sunken,
"Miry clay," foundation for their feet.
So the ages went with no glad footsteps,
No one came with peace and joy to greet.

And they suffered till their chains grew rusty,
And they waited till their eyes grew dim.
Oh of life, in very death despairing,
Long they waited to be told of HIM.

Him who suffered, yea and died to save them,
Him who waited long for their return,
As they listened to their Shepherd's story,
How for joy their hearts within did burn!

Chains at last are broken! Exile places
By the Cross are changed to Christian homes;
And the Word is preached throughout the nation,
Both in peasant huts and princely domes.

They are waiting, Russia's millions waiting,
Only few are freed by Christ as yet.
Who will go, and who will help the going?
Hasten then, before the sun is set!

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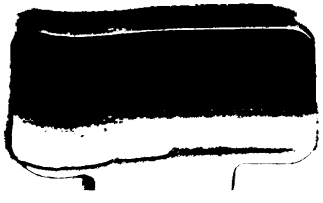

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